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THE  
JEWISH TABERNACLE.  
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I. J. CHASE.

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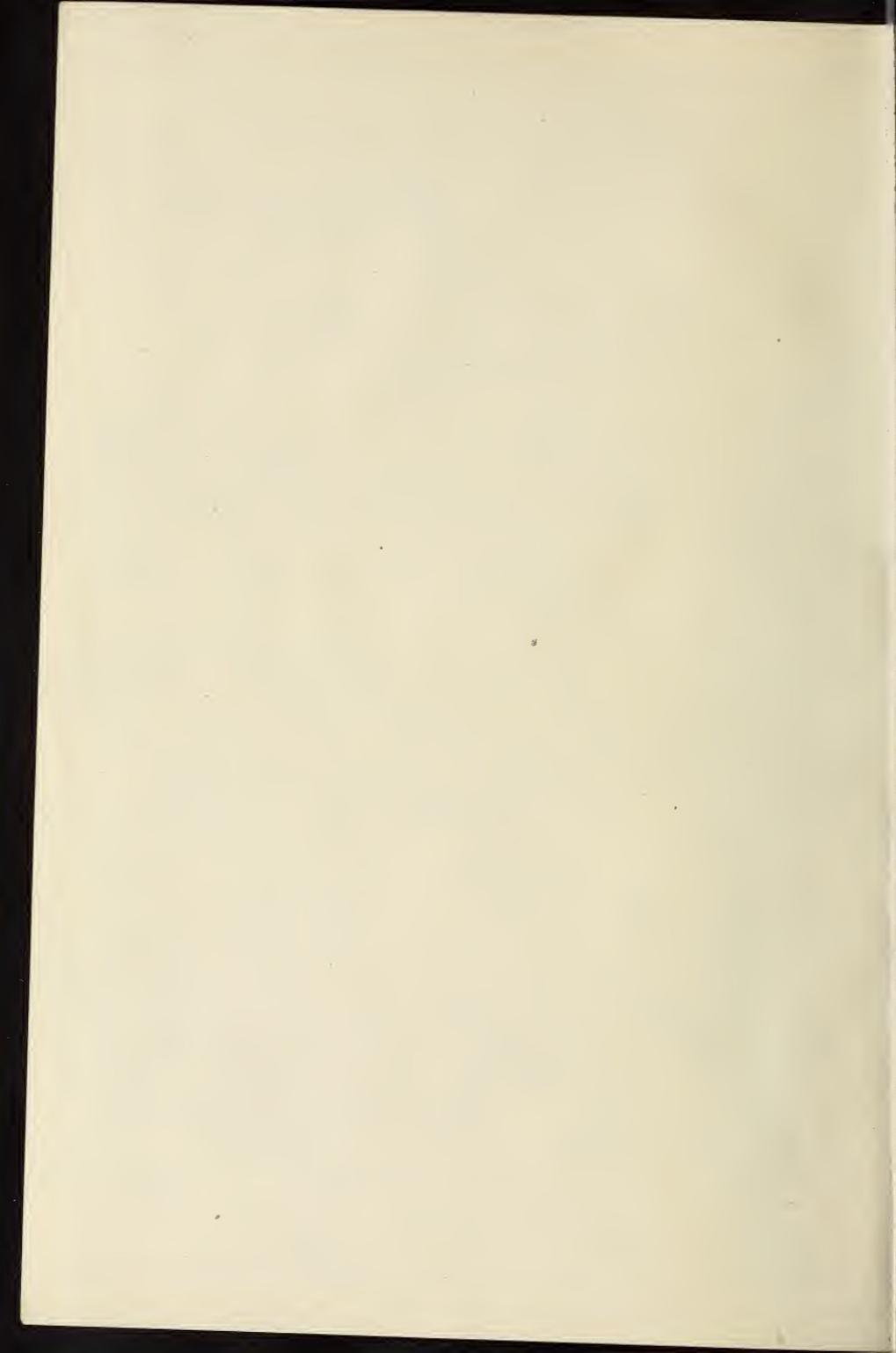
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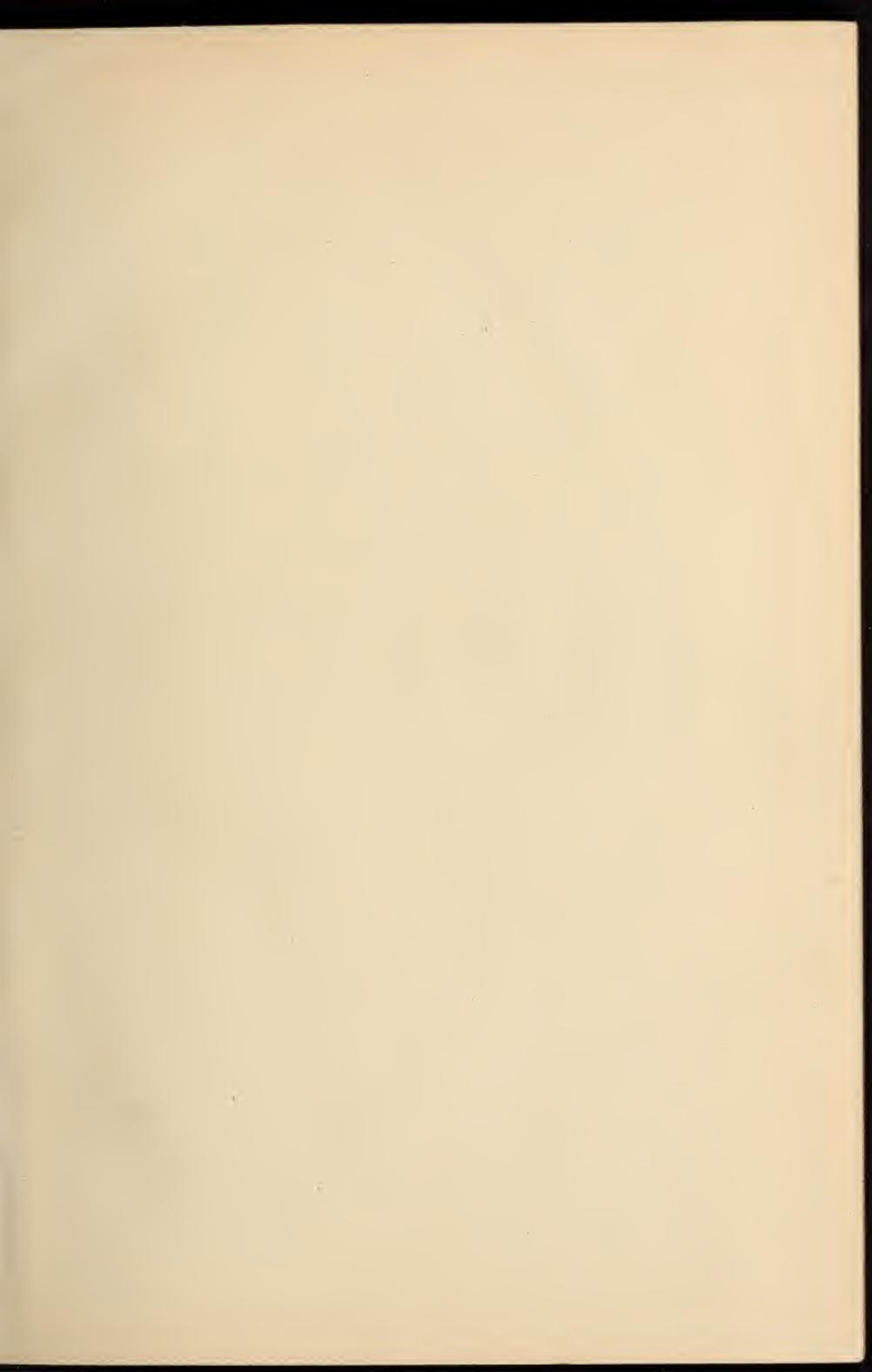
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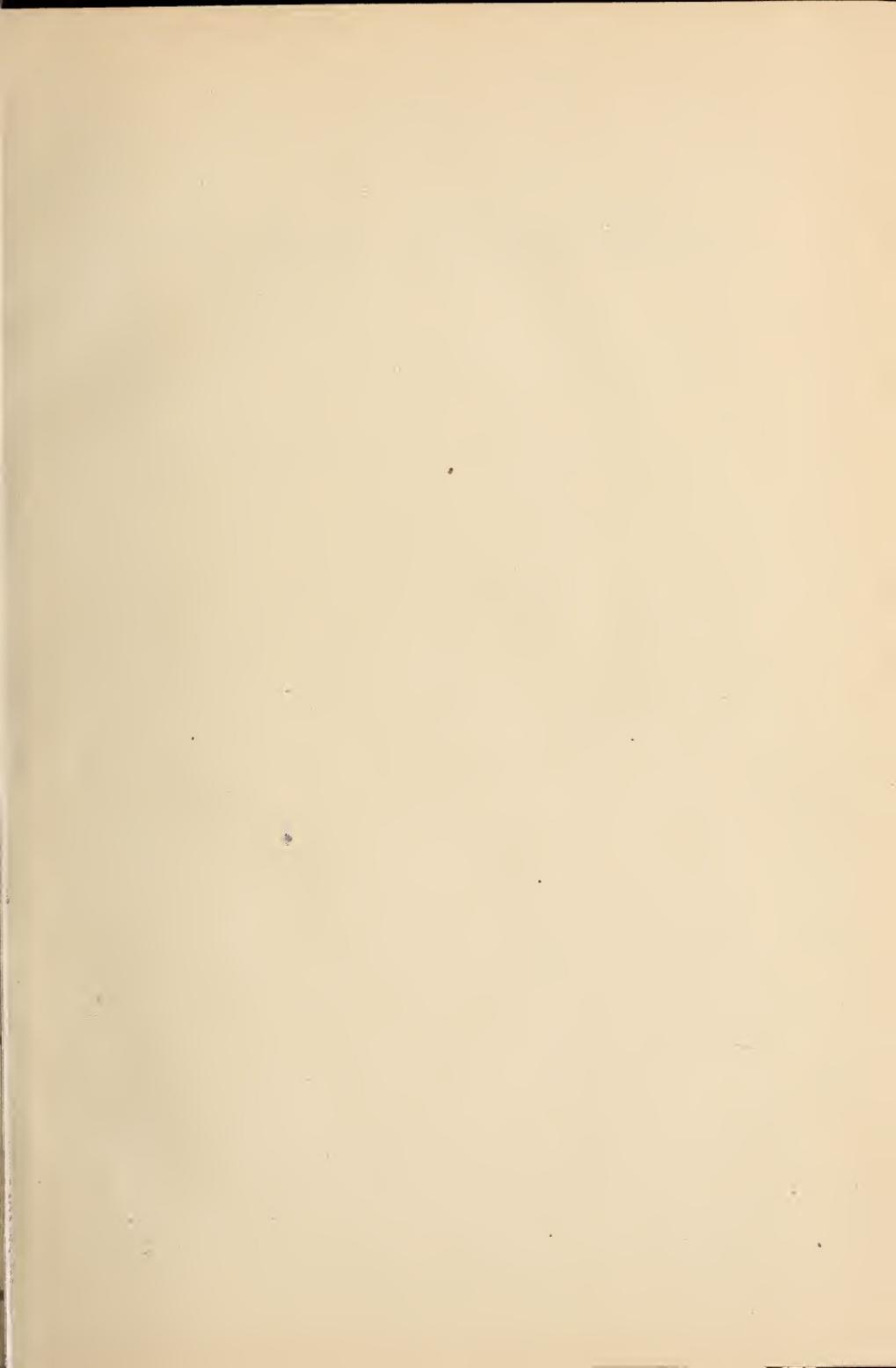
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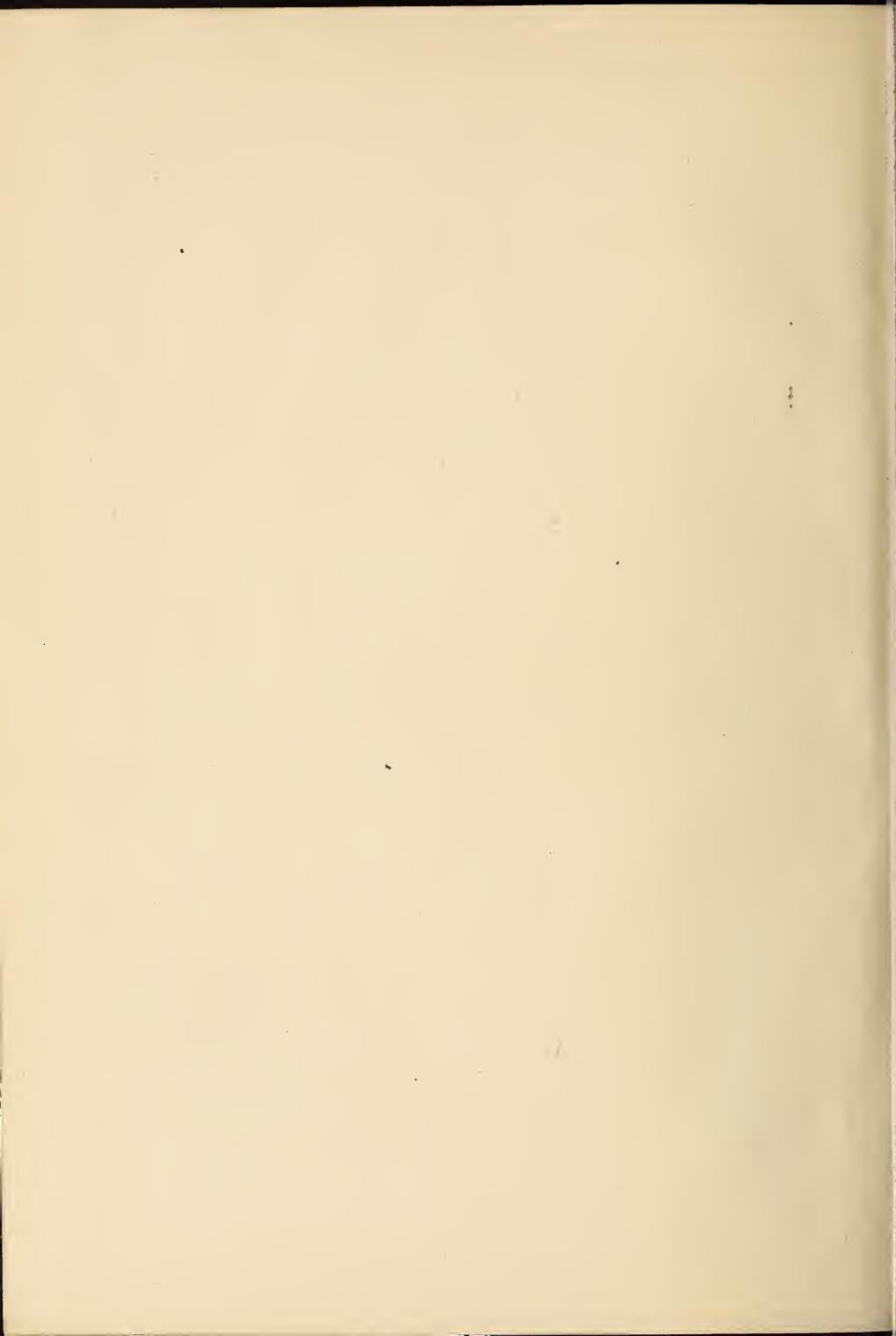
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THE  
JEWISH TABERNACLE  
TWO LECTURES

BY  
IRA J. CHASE

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CINCINNATI  
STANDARD PUBLISHING COMPANY.

1883

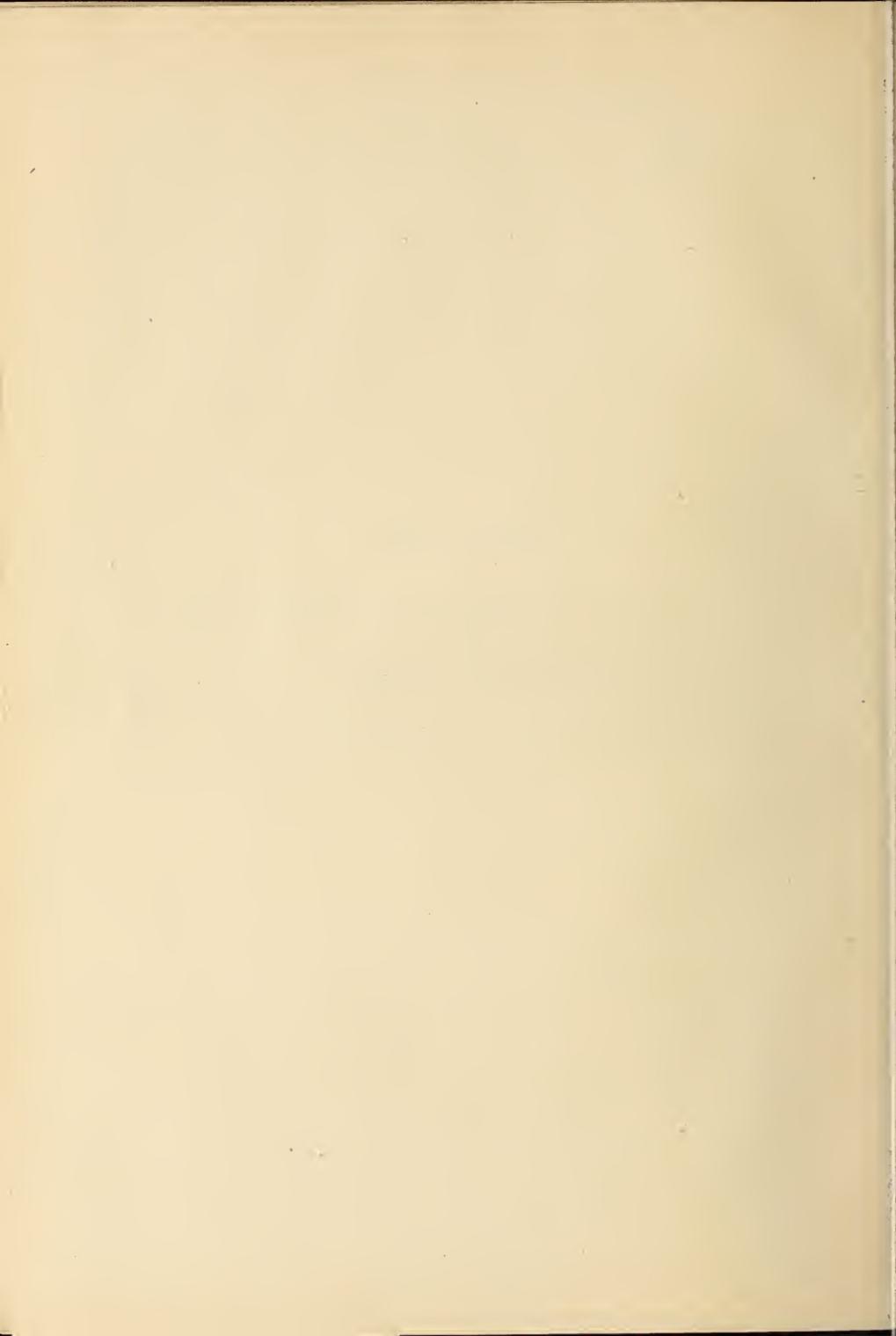
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## DEDICATION.

To whom, but my dear Mother, could I so appropriately dedicate this book? Memory makes no record of the time when, bending at her knee, she taught me my first lisplings in the worship of "Our Father who art in Heaven." Having served her Master for almost threescore years with fidelity, her example shall be an incentive to me to love and labor on for Him who is the Author of the faith once delivered to the saints.

I. J. C.



## PREFACE.

This little work is offered to those who may be interested in the subject, not because the author feels that what has heretofore been written has been of little value. By no means. The conclusions here arrived at will be the cause of the greatest difference. In the main, the premises are the same as those of the majority of writers. The author hopes to escape the epithet *dogmatist*, although he affirms in the most positive manner that he believes all the positions taken to be scriptural.

These lectures have been delivered in different States and in Canada, more than six hundred times. The apparently sincere desire expressed by many to see them published in a permanent form, has induced the author to yield to these solicitations, and he hopes they may be as warmly welcomed from the press as they have been from the platform.

The illustrations presented in this work are photographs from the beautiful oil paintings always used before an audience. These paintings were produced under the eye of the author. It is believed by competent judges, "Jew and Gentile," that they more nearly represent a true reproduction of the original "golden tent" than anything yet attained. No pains, time or expense have been spared to make them just what they should be.

In 1879 these lectures were delivered in the city of Columbia, Mo. Prof. A. Meyrowit, a reformed Hebrew, was at that time professor of that language in the State University. In a few weeks the following note was received:

COLUMBIA, Mo., March 17, '79.

MR. IRA J. CHASE, Peoria, Ill.:

*Dear Brother in Christ*—It gives me pleasure to think on the two lectures on the Tabernacle which you delivered here. Your wonderful knowledge of all its structure and of all the vessels therein, your analogical explanation between the Tabernacle and the new dispensation, and above all your beautiful and clear delivery and its fluency, all must give the greatest enjoyment, not only to the lover of Revelation, but to any cultured mind. I hope that you will continue in giving these lectures for the benefit of the lovers of the Bible and the edification of the Church of Christ.

Fraternally yours,

A. MEYROWIT.

The only criticism the Professor offered in any way was concerning the lamp-stand. He kindly drew upon a blackboard his conception of it, in

the study of the Hebrew Bible. A glance at it was enough to prove that it satisfied all the conditions of Moses' description. A copy was taken, and the artist has faithfully performed his task. It is not uncouth or ill-proportioned. When you read in Exodus of its bowls, knobs and flowers, here you will see them in the illustration, as answering back to the life.

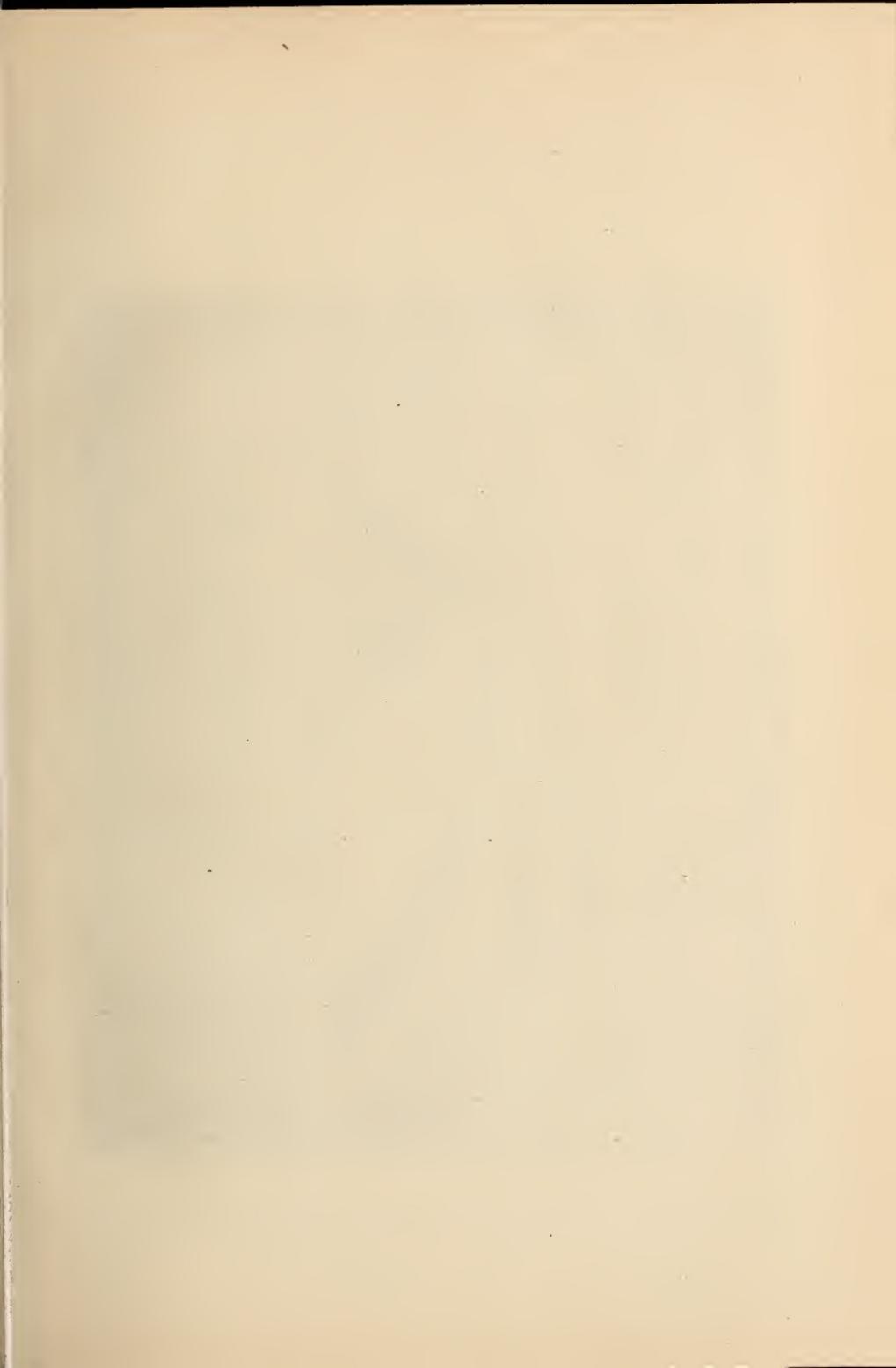
The labor of preparing these pages has been greater than the average reader will suppose. The author may not have given the proper *signs* for every borrowed thought. More may have been "absorbed" than he is aware of. The reading of "Walker's Gospel Plan of Salvation," "Atwater's Jewish Tabernacle," Dr. Newton and Rev. Mr. Needham on the same theme, with Seiss's Gospel in Leviticus, Moses and Israel, have given him great pleasure, and been to him a source of profit in the study of this subject. To Prof. Palmer's "Desert of the Exodus" and the Speaker's Commentary he owes more than to all the others. Their honesty, accuracy and scholarship are to be highly commended. Dr. Fairbairn on this theme, strange as it may sound, can be but little used. No attempt has been made to strain a type, nor to touch upon anything not clearly indicated as a type by Paul in the Epistle to the Hebrews.

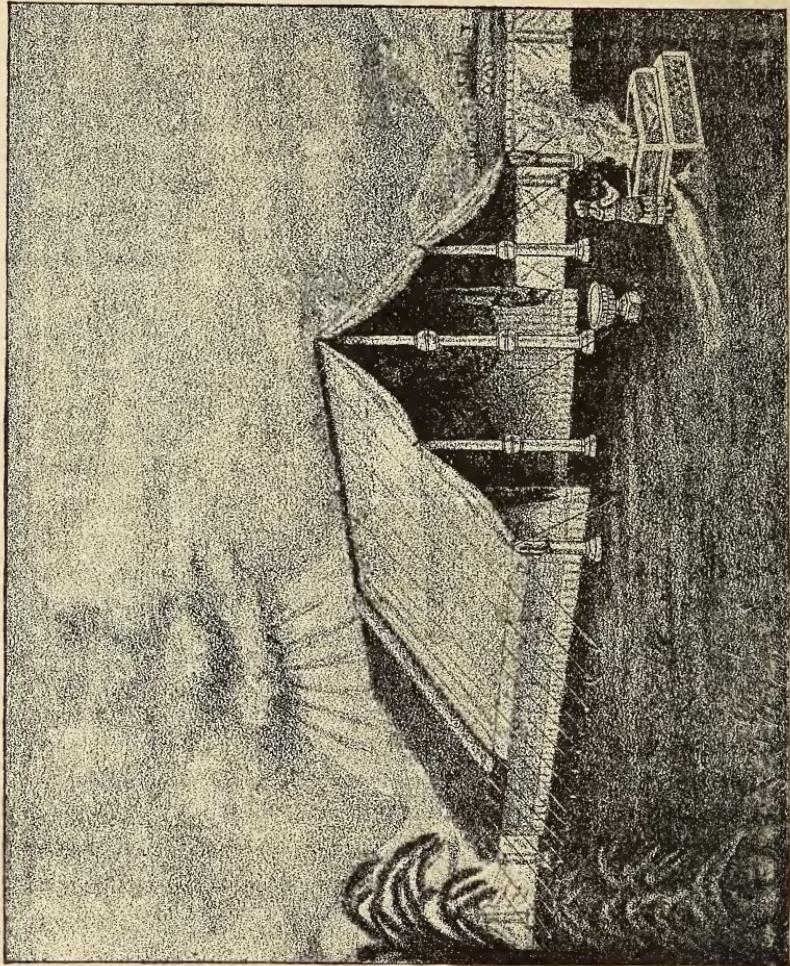
The author desires to acknowledge his indebtedness also to several dear brethren, for kindly criticism and encouragement, especially to two with whom he has held correspondence. Should it be observed that in all cases their well meant counsel has not been followed to the letter, or if passed by on the other side, let them be assured that it was not done without deliberately considering the point under investigation.

The two beautiful poems from the pen of the accomplished Christian sage, L. H. Jameson, were asked as special favors, to grace the topics they so beautifully illustrate.

How thankful will the author feel if this small contribution laid at the feet of those interested shall in any way add to their interest in the study of God's Holy Word!

I. J. C.





# THE JEWISH TABERNACLE

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## LECTURE I.

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The Bible is called a revelation from God. The word "revelation," we are told, signifies the rolling back of a veil; so the Bible unveils to us what otherwise we could not know of God, of ourselves, or of the great plan of salvation, as revealed through Christ who was Immanuel, or God with us. We shall try at this time to unveil about three thousand five hundred years of the world's religious history, and stand for a time in that far-off period when man was in that which has been beautifully and poetically called the moonlight age of the race.

It could not fail to be interesting, did time and your patience permit, to linger for a while amidst the three great nations of antiquity with which the Jews were closely identified, the Babylonians, Egyptians and Arabians. Even the latter show monuments that carry their nationality back almost to the deluge; a people who claim Job for a priest, who conversed with the invisible God before Abraham was born, but whose countrymen worshiped the sun and the moon. Of this, however, the almost universal judgment of critics is, that Job lived after Abraham.

But we must not linger longer upon these points. After several centuries had rolled back into eternity, from

the time God gave the promise of Canaan to Abraham and his descendants, we witness by faith, just as we view any transaction of antiquity, that which proves the most marvelous scene recorded in the annals of the ancient world, viz.: two millions or more of people who had dwelt for hundreds of years in Egypt—for centuries the land of letters, art and science—and who for these long, weary ages had been held as slaves, led out before our eyes, by the power of one man, from under the control of earth's greatest monarch, to be his subjects and do his bidding no more forever. This king, of whom the demand of emancipation was made, was one who knew not Joseph, a former benefactor of his dynasty. The sons of Jacob had enjoyed for a season only undisturbed prosperity among the fertile fields and rich pastures of Goshen. Their increase of numbers and wealth was rapid, and caused the king to look with jealous apprehension upon this race of strangers and shepherds, occupying, as they did, the most open and accessible frontier, enabling them to join in a dangerous confederacy with an enemy of Egypt, should they so desire. The king, with an act of tyranny as heartless as it was execrable, commanded them to be dragged from their homes and flocks, to build canals, dams, treasure and other cities, and public works of every kind. He doubtless hoped by this means to break their spirit and check their increase. This inhumanity failed of its purpose. Though they toiled wearily at heavy burdens, in damp quarries, in hot lime-pits and brick-yards, or in the open fields beneath the rays of an almost vertical sun, they seemed to multiply as if within the boundary of their own peaceful Goshen. Instead of a single tribe, inhabiting quietly a separate section of the domain, and feared because it was *conjectured* that at some time it might prove dangerous to the commonwealth, the government found a more numerous peo-

ple spread over the fairest and richest portion of the lower empire, and rendered dangerous to the commonwealth by a heartless and cruel oppression.

The time had now come for more heroic measures to be used, to effectually prevent their further growth in numbers; and to fully break within these slaves the spirit of revolt, the king issued a proclamation that was doubtless terrible to his own subjects, used as they were to tyranny, requiring the mid-wives of Egypt, an hereditary professional class, to destroy at birth all male children belonging to Hebrew families. The king's order was either cunningly evaded or willfully disobeyed, and he was obliged to issue a second edict and give the matter his more immediate supervision, which he did, ordering all male children of Hebrew blood to be drowned at birth. At this time Moses was born.

We now arrive at a period where we can plainly see the workings of Providence, notwithstanding the edict of this powerful monarch, in that God raised up a man under the roof of the king's palace, from among the very infants he sought so determinedly to destroy, who, after being reared and educated at his expense, was in time to go forth and release this oppressed people.

The children of Egypt, belonging to families of rank, were sent to school at a tender age. A literary education was an indispensable condition for admission into the public service; the title of scribe was necessary to obtaining the lowest appointment in either the civil or military branch of government. In one of their addresses to Thoth, their god of learning, (who was also the Hermes of the Greeks), are these words: "Thy works are better than all works; he who devotes himself to them becomes a noble; all successes in life are due to thee; under thy inspiration a man becomes great, powerful, rich; of him all

the world, all generations of men, cry out, ‘Great is he, great is the work of Thoth.’” The mere art of writing was considered a wonderful, if not sacred, attainment. Geometry, however, was the highest science known to them. But whatever their acquirements, let it be remembered that Moses was carefully trained in them all; and upon arriving at manhood he deliberately rejects rank and power—all, indeed, that pertains to Egyptian rule—and seeing the condition of his people, has it in his heart, doubtless, to break their fetters, and lead them away from that bitter and wasting bondage which his manly nature could no longer brook. The treatment of children by the Egyptians was simply heartless. They had two familiar proverbs concerning them: 1. The child grows up and his bones are broken like the bones of an ass. 2. The back of a lad is made that he may hearken to him that beats it.

The smiting, then, that Moses saw must have been of unusual severity, to have attracted his attention; much more so, to have moved him to violent passion. The task-masters of Egypt were armed with long, heavy scourges, made of a tough, pliant wood imported from Syria, which they used with dreadful severity.

The slaying of the Egyptian is neither to be coolly justified nor attributed to a divine inspiration. Had God commanded it, Moses would not have failed to record it. Let it rather be ascribed to the extreme and heartless provocation (he doing what almost any man would have done under similar circumstances), to the well known impetuosity of his natural disposition, and to the habits developed in the royal household of Pharaoh from infancy to manhood. But Moses may have thought this a propitious time to break the yoke of bondage and deliver his race. Certain it is that it was not God’s time,

nor was this the manner for its accomplishment. Greater things were in store. The next day after the slaying of the Egyptian, Moses discovered that his secret was not safe and his motive entirely misunderstood by his own people. He fled for life to the land of Midian, an Arabian province lying on both sides of the gulf of Ak-abah, the right hand arm of the Red Sea, where he lived and studied Arabian manners and customs for forty years, marrying, in the meantime, into the family of the leading ruler or priest of the province. As the years rolled by he found himself one day pasturing his flocks near the mountain of God, Sinai, called Horeb also, where he received a call and command, in obeying which he immortalized his name. He was at this time eighty years of age, when, according to the course of nature, the fires of ambition were burning low. We do not select octogenarians of our times to lead our armies, conduct our navies, build our transcontinental railways, or engage in any grand enterprise requiring the expenditure of vast sums of money and activity of brain. Men in this day who are four-score we find seeking the relaxation and not the excitement of life. The burning but unconsumed bush and the voice of God arrest his attention. God says to him, "I am the God of Abraham, the God of Isaac, and the God of Jacob."

In Exodus iii. the Lord says to him: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, . . . Now therefore, behold, the cry of the children of Israel is come unto me: and I have seen the oppression wherewith the Egyptians oppress them.

Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Now mark the meekness of Moses, as contrasted with his bold and dashing conduct forty years before. He has been a study for all ages. By the Israelites of his time, as well as by mankind since, he has been regarded as one of the greatest and grandest of men. But where does this appear in his writings? In not one single line. Yet he could not have been unconscious of the greatness of his mission, though he doubtless failed to comprehend its far-reaching results upon the world. He sees and does not fail to declare his *personal* defects of character for a leader, which seem now to be insurmountable for so great a task as that to which the Lord had called him; neither does he fail to record them, with the severe reproofs he received for his persistency in shrinking from serving God. The power to perform miracles takes away the weakness of his objection that he is as nothing in the king's presence; the giving of Aaron the eloquent (who at that moment was on his way to meet his long-absent brother in that very wilderness) who was to be his mouthpiece, removes the plea that he has a slow or stammering tongue. Then came the assurance that all those who sought his life, forty years before, in Egypt, were dead; and thus assured by the "I AM THAT I AM," he sets out for the court of the haughty monarch, to inaugurate one of the grandest missions known to that ancient civilization. It was to found a government and religion upon totally different principles from any that had ever been known. Heaven, as we shall see, and not earth, presented to him the model. He was to found a governmental and religious policy that should endure when the dynasties of the Pharaohs should be numbered among the antiquities of a long past age; when their cities and tem-

ples, however grand in their ruins, like those of Thebes and Memphis, to the eye of the traveler to-day, should be destroyed utterly by the ravages of time; when the grandeur of their pyramids, though mountains of granite, should be removed or buried beneath the sands of the desert; nay, more—a policy which should influence the nations of the earth, civilized or semi-civilized, for all time to come, if we may judge the future by the present and the past thirty-five centuries. But why should I dwell longer upon a theme which has been to you as an oft-told tale? the birth, preservation and education of Moses; how he was so wonderfully preserved by the very hand that sought his destruction, and that so cruelly murdered so many of his race and sex eighty years before; how he rejected at last what most men prize above all else in the world—and I sometimes think the world to come—namely, wealth and honorable position in the gift of kings, and accepted the race from whence he sprung as his brethren, though they were a despised and hated race of slaves. His first act to deliver his people, you remember, proved a pitiable failure, and although the world would palliate the crime and forgive the man, he was punished with banishment running over what we would be apt to regard as the very best years of his life. When he received the divine call we noticed that he had no courage. No individuality marked a single step he took. It was all under the divine guidance, whether in the presence of Pharoah, defeating and confounding his magicians, on the march, conquering the Amalekites, or receiving the law. Even the organization of the nation into judicial bodies is credited by Moses to a gentile relative by marriage. The undisciplined Hebrews who are called out as defenders of the nation, or “fighting men,” are given over into the hands of the younger and more warlike chieftain, Joshua. If his am-

bition ever became aroused, it was subdued by his own hasty temper, causing his death before leading his host into their long desired home and rest in Canaan. All this is intelligible only with Moses as the author of this wonderful history. What the writer of Exodus sees in Moses as a man qualified for the herculean task before him is this: At first a shrinking from, and a reluctant surrender to, the will of God; second, a man of like passions with all humanity, and, unfortunately, once yielding to this passion, paying for the transgression in his premature death. The only view that can be taken of the subject, it would seem, is that we have Moses' own account of himself and his most wonderful work.

The time had arrived when Moses, with Aaron, must set out for the court of Pharoah, to make the demand for the release of the Hebrews, that they might go with them a three days' journey into the wilderness, to worship the I AM. Your attention is now called to two points in this remarkable mission, either one of which certainly required more than human power to execute: First, Moses has to meet king, priests and magicians, who were unexcelled in their time, by playing the magician's or necromancer's art, so that any attempt to perform miracles must be public and genuine, or the fraud would be quickly detected and exposed. The authority of the priests was considered as divine and was universally accepted. The labor of the slaves was for the personal benefit of the king, he fairly owning them in his own right. It required, then, no ordinary courage to demand of him their emancipation, which was to be immediate and without reward. Secondly, on the other hand, he must win the confidence of a people through their local rulers, who are strangers to him and to the government and the religion they would be expected to embrace; who are now scattered over much of Lower

Egypt, and over whom he must gain command, however discouraged they may be by a long and cruel oppression, habituated no doubt to Egyptian customs and at least tainted with Egyptian superstition. They must be induced, through their local and tribal rulers, to throw off the yoke of Pharaoh and follow an old man and stranger, in search of a promised better country known to them only by dim tradition as promised to their common father, Abraham, more than half a millennium before. What would be thought of the course of any reasonable number of men, each possessing extraordinary talent as orator and logician, were they to try in 1883 to persuade all the men and women of Indiana (a less number than Moses led into the wilderness) to follow them into some Northwest Territory and obligate themselves to come under a new form of government and a new religion? The cry would be, "IMPOSSIBLE." Yet remember this was just the task Moses had to perform. It could not have been accomplished without God's presence.

Slaves then were the property of the king alone, not held, as in modern times, in small numbers by the land-holders of a country. You have anticipated the reply that Moses received when he made known to the heartless ruler his mission. The request was treated with contempt, and the poor, unpaid toilers, instead of a brief respite from labor, had their tasks nearly doubled, and though thirty-five centuries have rolled away, we hear them justly complaining of the bitterness of their hard lot. But the poor slaves whom Moses sought to benefit charge him with being the author of their new calamity; and so instead of being attracted to him, they are, in the bitterness of their disappointment, driven from him, and thus his task is all the more difficult to perform.

The first audience with the king and court was gained

about the first of April. After two months had passed, Moses sought a second interview with the great and powerful monarch, when commenced a series of plagues, three times three in number, each plague more fearful than its predecessor, culminating with the tenth and last, which found at the dawn after the fearful passover night a dead first born in every Egyptian dwelling, and among all the beasts of their fields. But it was the last night of servitude. Weeping parents, from the king on his throne to the maid at the mill, gladly at last bade them go, and many gave them jewels of silver and jewels of gold as some compensation — may we not hope? — for long service and cruel wrongs.

"The Jewish rabbis have not been slow to observe the regular order in which these successive strokes are arranged, and the gradual advance which they make from the external to the internal, and from the mediate to the immediate hand of God. They are ten in number, which is one of the numbers denoting perfection. They are divided first into nine and one, the last one standing clearly apart from all the others, in the awful shriek of woe which it draws forth from every Egyptian home. The nine are arranged in threes." — MURPHY.

These plagues occupied a year in duration. All the gods of the Egyptians were attacked, and, in their judgment, put to shame. Their Nile, the earth, air, cattle, sun, etc., etc.

Having made due preparation for the journey, by slaying the passover lamb, eating it with bitter herbs, with staves in their hands and sandals on their feet, at a given signal they take up their line of march for the Red Sea, which they reached in perhaps three days. Their deliverance from, and the destruction of, their enemies caused them to break forth in their first hymn of praise, being

sung by Moses and his people, with the women singing the refrain, led by Miriam the prophetess.

In three days more after their successful passage of the Sea, wrought by the hand of God, they reach Marah, the waters of which they could not drink. Here they utter their second wail against Moses for bringing them out of Egypt. But by miracle the waters were sweetened. It may have been the intention of their Divine leader to teach them, by successive steps, to trust in him for deliverance, whether from physical or spiritual ills. Be this as it may, they were but two hours' march, or seven miles, from Elim, where the grateful shade of the seventy lovely palm-trees awaited them, together with the twelve sweet fountains of water and an abundance of herbage for flocks and herds. How many of us stop and complain at Marah, with "Elim" just before.

"I've found a glad hosannah  
For every woe and wail;  
A handful of sweet manna,  
When grapes of Eschol fail.  
I've found a Rock of Ages,  
When desert wells are dry;  
And after weary stages  
I've found an Elim nigh."

Let us trust in God for the fountain of life, with its unfailing waters ever at hand. From Elim, after a few days of rest, they encamp in the Wilderness of Sin, near the lower part of the Gulf of Suez, the left-hand arm of the Red Sea. Here they give way to their third murmurings. They had, up to this time, been on their journeyings something over thirty days. The food with which they started had become exhausted. As they thought, starvation only was before them. In their despair they appealed to Moses, who had been their deliverer three times before, for help. Into his name they had been baptized in the

cloud and in the sea.\* He was their saviour. He carried their petition to God (as Christ propitiates for us), and his appeal was heard and their cry was hushed. Manna rained down and rested on every blade of grass. Quails in abundance supplied them with meat.† The murmurers are not all dead yet. When I hear the unreasonable complaints of so many in our day, I almost marvel that the good God does not permit the seed-time and harvest to fail. The Jews at this time were but children, ever forgetful of God's great goodness. We are living by the light and experience of six thousand years of the world's history, and should be more trustful than we are in the mercy and goodness of our God.

Leaving Dophka and the Wilderness of Sin, they arrive at Alush, where they view the waters of the Red Sea for the last time, and turn into the heart of the Cape of Sinai, through what is now known as Wady Feiran. It was a march of but forty miles to Rephidim, where their murmurs were again heard. They had forgotten their glorious hymn of praise and victory at the Red Sea: "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

At the command of God, Moses went before the people, and with his rod smote the rock in Horeb, and their thirst was slaked. At this time, also, Amalek, a distant relative, challenged to battle and was "discomfited" by Joshua. From this point to Sinai was less than forty miles. They encamp on the desert of Sinai, which has an elevation of 5,100 feet above the sea. Sinai is a huge mountain block, two miles long and one mile wide. It is bounded by a narrow valley on either side, a large one at the southeast extremity, and a spacious plain at the north-

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\*I. Cor. x. 12. †Ex. xvi.

east end. It has in former years been a favorite argument with skeptics to declare that nowhere in the Sinai district could the number of people mentioned by Moses have seen, for want of room, what Moses declares transpired there. To settle this and many other questions of importance, the Palestine Exploration Society sent out, in the winter of 1868-69, a party of thirteen persons, under the leadership of Capts. Wilson and Palmer, royal engineers, who surveyed some six hundred square miles, and established beyond a doubt the true Sinai, which heretofore had been under dispute. This survey established the fact that not only two or three millions of people could have been eye witnesses to the descent of "cloud and fire," but that the desert of Sinai alone was sufficient to give each person nine square feet upon which to stand. Mt. Sinai rose like a mighty wall 1,730 feet above the desert, while the highest point of this mount rose 553 feet higher. The desert of Sinai was 4,000 feet above the sea level (Palmer's Desert of the Exodus). "Ye came near and stood under a mountain."\* "A mount that could be touched."† The wadies "set bounds about the mount."‡ "Moses brought the people forth out of the camp to meet with God."§

At the base of Sinai this nomadic horde is changed from a people fleeing from persecution to a great nation chosen of the Lord. Up to this point, without any aid of their own, they had been borne "on wings of eagles." They are now to be to God "a holy nation." Moses communicates to the Israelites the result of his frequent communings with God, and their reply is: "All the words which the Lord hath spoken will we do."|| Bounds were set to the mountain, and the people saw it enveloped in a cloud of darkness, as "the smoke of a furnace." Moses wrote down their law and then read it to the people, and

\* Deut. iv. 41. † Heb. xii. 18. ‡ Ex. xix. 23. § Ex. xix. 17. || Ex. xxiv. 3.

they repeated, “All that the Lord hath said will we do and be obedient.” Moses, as daysman, took the blood of calves and goats, with scarlet wool and hyssop, and sprinkled the people and the parchment from which he had read, which represented God’s will. Thus, by the covenant on parchment—representing God, the party of the first part, and the children of Israel, the party of the second part—they were, in the most solemn and sacred manner known, bound to each other—the one as King, the other as subjects.\*

Moses ascends the mountain, at the command of God, where he spends forty days and nights in receiving commandments upon tables of stone, the civil law in his mind, and viewing the patterns of the tabernacle as they are let down from heaven. (See Exodus, 24th to 40th chapters.) The delay of Moses caused a rebellion of the people, and upon his return the leaders, three thousand in number, were put to death.† A second time he is called to the top of Sinai, where for forty other days and nights he communes with God, similarly as before. Upon his return to the camp of Israel, Bezaleel and Aholiab were the men selected as master-builders, and were inspired to construct the first building, with which the ingenuity of man had nothing to do. Men and women who were skilled in dyeing and weaving, in working in wood and metal, were called to their assistance. In about six months after their arrival at Sinai they were ready to lay upon the sacred altar their first sacrifice to their great Deliverer. It was two years from the time Moses sought the first interview with the king of Egypt, and fourteen days less than one year from the night of their departure from the land of their enslavement. All offerings were made by the authority and command of God.

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\* Heb. ix. 19; Ex. xxiv 8. † Ex. xxxii. 28.

The tabernacle was pitched in the center of the twelve tribes, God always dwelling in the midst of His people. This was His visible presence. He now dwells in the hearts of all true believers in His Son, through the Holy Spirit. But how? No believer will doubt that the tabernacle was the place God elected to dwell in on earth. The necessity of this none will be likely to question, as man was being taught, step by step, how to acceptably worship the true and living God; and so neither will any be likely to challenge the wisdom of God in choosing just this plan to accomplish such a result. Now what were the consequences of choosing this course, upon His people and His enemies? The awful history of those who interfered with His residence contrary to His law, is given us in the deaths and plagues of Nadab, Abihu, Korah, Dathan, Abiram, of Hophni and Phineas, the Philistines, etc., etc. When, after four hundred and fifty years, God's residence was transferred to the temple, we read in Daniel, Matthew, Mark, Luke, and doubtless Revelation (4th to 18th chapters), something of the awfulness of His people calling down upon themselves His displeasure, in the destruction of His chosen people and their holy city, with its grand temple—all because they rejected Him and His word. As there was *one* tabernacle in which God dwelt,\* so Christ has but one body†—the Church of the living God, or Church of Christ. In Acts vii. Stephen says God no longer dwells in temples made with *human* hands. Let no one be found creating human churches. No one can come to God unless they come into the body of Christ, and find and meet him there and there only. We partake of the one Spirit by being in the one body of Christ. Our King rules His people as all kings do—by His WORD—and whoever refuses to believe the word of the Spirit rejects

\* Num. xvi. † Eph. iv.

Christ. Christ dwells in his people *only* by the faith the people have in Him and His word. If the word of the Spirit is not believed, there can be no indwelling of the Spirit. Therefore, if God's word is disregarded, there can be no God dwelling in man.\*

The tabernacle, with its furniture, was set up in an enclosure 150 feet east and west by 75 feet north and south. It was enclosed by a cloth wall made of fine-twined linen. Posts of acacia, resting on bases of copper and capped with silver, were connected with each other by silver rods. The cloth wall was fastened to the silver rod by means of silver hooks. The tents of Israel could not be pitched nearer to this wall than 3,000 feet, which gave a large outer court. From north to south and east to west of the entire camp was about two miles. Three tribes on each side and each end protected the golden tent of God. The entrance at the eastern end was 30 feet wide, made of fine linen, wrought in needle work, in crimson, purple and blue colors.† The Levites being selected as guards, were divided according to their four families — Merarites on the north, Gershonites on the west, Kohathites on the south, while on the east were the families of Moses and Aaron. This tribe gave to the priests about 7,000 or more men as helpers. The first thing that attracts our attention upon passing this beautiful gateway is the altar of sacrifice,  $7\frac{1}{2}$  feet square by  $4\frac{1}{2}$  high. It was made of planks of acacia wood covered with plates of copper. It was filled with earth or unhewn stones. No *other* kind of altar was permitted. All offerings were slain at the north side of the altar, and nowhere else.‡ The offering was slain by the offerer, he placing one hand upon the head of his gift, thus indicating that he identified himself with the offering. A female kid for a sin-offering, if a common Jew; a male, if a ruler of a tribe; a bullock, if a

\*See lecture Holy Place. †Ex. xxvii. 16. ‡Num. i.-xi.

priest; and a bullock, if the whole nation sinned. These provisions were made only for sins of *ignorance*.\* The blood of the offering was taken by the priest, who touched the four horns of the altar with it, pouring the remainder at its base. The fat—the richest and best of the gift—was consumed by fire before the Lord on the altar. The bodies of the sacrifices for the priests or nation were consumed in a clean place “without the camp.” A lamb was slain and offered as a sacrifice morning and evening of every week day; on the Sabbath, two in the morning and two in the evening. All sacrifices must be offered with salt.† Solomon’s altar was 30 feet square and 15 feet high; Herod’s, 75 feet square and  $22\frac{1}{2}$  feet high.

Passing from the altar, our next point of observation is

#### THE LAVER.

It was made of the mirrors of the women, consisting of highly polished pieces of copper, and was a free-will offering. While the size is not given, all authorities agree that it must have been quite large, as every sacrifice must be washed before being offered on the altar, and the priests at their consecration were washed in the laver in the presence of the congregation, who stood on the outside of the cloth wall. The high priest, on every atonement day, had also to bathe his entire person in the laver before he could enter the Holy of Holies. To pass to and from the altar without bathing hands and feet was to suffer the penalty of death.

Passing the laver, we find ourselves before the beautiful golden tent of the Lord. Five pillars of wood, covered with gold, and resting upon copper bases, stand  $7\frac{1}{2}$  feet in front of the tabernacle proper, and the outside pillars the same distance out from each side. This gave

\* Lev. iv. † Speaker’s Commentary, p. 380

7½ feet protection on each side and each end. It also furnished a resting-place for the high priest the week previous to the atonement, when he was not permitted to go outside this enclosure, for fear of being rendered unclean, and thus prohibited from entering the Holy of Holies. Let any one read Palmer's "Desert of the Exodus," and he will be convinced that no flat-roofed tent, with flapping curtains, could ever have withstood the freaks of the wind that for so many thousands of years has capered around the rocky district of Sinai, to say nothing of the impossibility of its withstanding the early and the latter rain, without a pitched roof, well corded and staked, as required in Exodus xxvii. 19, and xxxv. 18. At Lakeside, Ohio, I heard a lecturer declare in favor of a flat roof, and in proof of his position affirmed twice in emphatic terms, that the Bible said nothing about cords and tent-pins for the building.

This building, with all its appurtenances, cost in round numbers \$1,500,000. The tabernacle proper was the golden portion with its first curtain. It was 45 feet long, 15 feet wide and 15 feet high. The "tent of the tabernacle" referred to the entire structure. For the width, length and thickness of the boards, their covering of gold, the silver blocks weighing 95 pounds each, etc., see Exodus xxvi., where the plain and full teaching is given. The center fastenings of the first curtain were of gold, while those of the second, or goat's hair cloth, were of copper, showing the superiority of the inside over the outside. These curtains can not be made to answer the requirements of Scripture when arranged otherwise than shown in the engravings. The light of day was excluded from the tabernacle. Closely fitting curtains fell down in the front or east end of the building. The tabernacle was divided into two rooms, called the Holy Place and Holy of Holies. The Holy Place was 30 feet long, and 15 feet in width and height. It

contained three articles of golden furniture. On the left as you enter, and on the sunny side, stood the golden lamp-stand, made of a talent of gold, and valued, with its snuffers and dishes, at \$27,000. It had seven lamps, which were filled and trimmed at the time of the offering of sacrifices on the outer altar, and gave the only light permitted in this room. On the right stood the table of shew-bread, or rather "Table of the Presence." It was 36 inches long, 18 inches wide, and 27 inches high, made of wood and covered with gold. On it two piles of bread were placed, with six loaves in each pile — a loaf for each of the twelve tribes. Each loaf was made of six pounds and a quarter of flour,\* seasoned with salt, as all offerings were required to be, whether "food" or "animal" gifts. On each pile was placed a golden cup containing frankincense.† A golden cup containing wine sat upon each end of the table, for a drink-offering to the Lord, which always accompanied the offering of flour, called the "food-offering," whether in loaves or not.

#### THE GOLDEN ALTAR,

Or Altar of Incense, stood immediately in front of the "beautiful vail." On it rested the golden bowl for receiving the coals of fire from the altar, and the incense which was burned "before the Lord" morning and evening, simultaneously with offerings on the outer altar. Fire from that altar dropped into the golden bowl covered with a handful of sweet spices, stacte, onyscha, galbanum and frankincense, in equal parts, quickly filling the building with a grateful incense offered to the Lord.

Beyond the vail none but the high priest might enter, and he but once during the year, and then not without blood.

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\* Lev. xxiv. 5. † Ibid. Ex. xxv. 23-30.

## “THE VAIL,” \*

Made of the finest material about the building, of crimson, purple and blue linen, was of perfect workmanship, made to appear alike on both sides, and having cherubim worked facing into both apartments.

Passing by the vail, the high priest stood within the Holy of Holies, a room representing a cube of 15 feet.

## I.

Within the True most Holy Place  
Our great High Priest appears,  
Perfected, for our sinful race,  
By suff'rings, prayers and tears.

## II.

He passed by death the fleshly vail  
With His atoning blood ;  
Nor shall His intercession fail  
Before the throne of God.

## III.

His government shall still increase,  
And glorious is His rest—  
The righteous King — the Prince of peace—  
The ever-living Priest.

## IV.

His intercession shall not close  
In the Divine abode,  
Until He saves each one of those  
“Who by Him comes to God.”

Sept. 28, 1883.

—L. H. JAMESON.

The only article of furniture in this apartment was the “Ark of the Testimony.” It was 3 feet, 9 inches long, and 2 feet, 3 inches wide and high, and covered inside and outside with gold. Upon it and for a cover was a lid and two cherubim made of one piece of gold. In it were at first the tables of stone or ten commandments. It was regarded as the throne of God.

\* Heb. x. 19-21.

Having gone about the building and through it, a legitimate subject for inquiry would be: What was all this display and magnificent ritualism, which was to descend from age to age, for? The time had arrived when God saw fit to grant to man a revealed and *written* religion, adapted to the race as it then existed. He did not choose the proud, arrogant, yet cultured (for the age) Egyptians, but chose to show his Almighty power through a despised race, that for hundreds of years had been held as serfs of the king that ruled over the wealthiest and wisest kingdom on the earth. It has been objected that this religion was one of *blood*. So far as we know, no believer in Christianity has ever offered any apology on account of such a charge.

It ought not to be forgotten by objectors that there is the difference of 3,500 years between the time of Moses and our swiftly passing nineteenth century—a time when *object* writing obtained universally. God designed to teach this people, by means of costly sacrifices and imposing ritual services, His holiness and their sinfulness. To this end they were separated from the whole world, and at the base of Sinai they were “set apart,” by the sprinkling of blood upon them, as a consecration to God. After the setting up of the tabernacle, a second step was taken to bring this people nearer to God’s presence. The whole nation could not appear in the inner “court,” and Moses commanded the Levites to be set apart to represent the nation, and to render any assistance necessary in this place. Sacrifices were slain and offered upon the altar; the nation was called upon to place their hands upon the Levites’ heads, after they had shaved and washed themselves in preparation for their consecration, and in turn the Levites placed their hands upon the heads of the sacrifices, one of the bullocks for a “sin,” and the other for a “burnt”

offering unto the Lord, to make an atonement or covenant for the Levites.\*

The third step toward approaching God was the setting apart of Aaron and his sons to their sacred offices as priests. The whole tribe of Levi could not be admitted beyond the inner court. Aaron and his sons will represent it, and all the other tribes, in the Holy Place. They are washed in the laver by Moses, and then clothed in their priestly robes.† Aaron is now separated from his sons, which is the fourth step taken to approach the symbol of God's presence. He is clothed with more costly robes, and oil is poured upon him, which is not upon his sons, as he is the high priest, the only person who can lawfully enter the Holy of Holies. Six days are spent in this holy consecration. The setting apart of the Levites, it appears, was last, but we have arranged it to be more easily remembered in this form, and it does no violence to the record:

1. The nation, at Sinai, separated from the world.
2. The Levites from the nation.
3. The priests from the Levites.
4. Aaron from his sons.

When the atonement day came around, the priest must bathe himself, offer a pure animal washed, and after burning incense in the Holy of Holies, offer blood sprinkled upon the Mercy-seat between the cherubim, where the Shekinah rested beneath their faces. In all this preparation, requiring fasting and sacrifices, God was not reached; only the bright light which represented His presence. Thus, step by step, they were taught the purity and holiness of their God, into whose presence they could not unceremoniously appear. The main work of Moses was now accomplished. His office was that of mediator for the

\* Num. viii. † Lev. viii.

people before God, and when the nation had accepted of God as their leader and king, the office of mediator was no longer a necessity. The organization of the nation, the giving of the law, civil and religious, and putting it in working order by the consecration of the priesthood, is the mediator's only task. But God knew the people would violate His holy ordinances and commands. To provide for their sins of *ignorance*, that they might be atoned for, the office of the priesthood is created, with the list of "gifts" the sinner might bring to the altar.

Moses is a type of Christ as mediator for the sinner. Aaron is a type of Christ as intercessor for the saint who unpremeditately violates the will of the Saviour of men. It took these brothers to represent Jesus in his double office as mediator and intercessor, as it took the two goats to represent the sacrifice, death and resurrection of our Lord, on behalf of a perishing world. The office of mediator closed with the mediation of the nation, while the priestly office perished only with the offering of sacrifices. The office of Mediator with Christ ends with the sinner's acceptance of Him, but his priestly office is perpetual, or coequal with time. Everything about the worship of the Jews was the opposite of that of the Egyptian teaching. Egyptian priests mingled with the people; exhibited the sacred furniture of their granite temples to the multitude to excite their adoration, and worshiped domestic animals, small and great, as gods. Parallel with the simple and solemn worship of the Jews, offered to the true God, the Greeks, Romans and Carthaginians were worshiping beasts and idols, sun and stars, and mingling with the blood of beasts the blood of human beings—not unfrequently their own offspring—to appease the wrath or win the favor of their sanguinary deities. These Jews, the despised people of Jehovah—these husbandmen and

shepherds, were peacefully pursuing their calling and solemnly worshiping the one true and living God. Only five beasts of all in the world could be slain: the bullock, lamb, kid, turtle-dove and young pigeon. These were distinguished as clean beasts; all others were unclean.

It was, it *must have been*, by Divine direction that each step was taken. A perfect animal, purified by washing, offered by a priest "set apart" by purification, sacrifices and fasting, was accepted by God for the offences of His people ignorantly committed. The power and force of sacrifices for the offenses of men and language are unitizers. Blend these ideas and you have the basis of national unity. All mankind are conscious of having given offense to some superior being. "The soul carries in itself a sense of its own immortal destiny. This is not found to be peculiar to any age, or to any form of cultivation." They are conscious of a desire to expiate or atone in some form for their offenses, and the necessity of expressing their emotion by language, in a petitionary form, to such superior being. Language and expiation (I do not like the term expiation) are always blended together, and bind each individual person to one common superior. When individuals are aggregated into states or nations, such a nation, like the Jews, becomes a unit. Destroy expiation and the language of petition, and the masses would become segregated and lose their affinity, and we soon have what succeeded the flood — Babel.

Religion, if we may so call the moral economy of God before the flood and for a thousand years after, was universal — as it is now. It was for all men. But the truth of God became so dim and shadowy by the wickedness of man, that God wisely determined that His truth should for a time be conserved by a single nation. All the truth of the past was gathered up and placed in the keeping of the

Jews. Nothing was lost. But for all this elaborate worship, man was only emerging from his childhood, and we must look to the future for that which is more than shadowy or figurative in worship. We can not linger here where we have no rights. We have already learned enough to teach us that God is irreconcilable to sin, and that He was ever endeavoring to lead the nation out of darkness into light, from a state of rebellion against his authority, to loyalty to His reign and His law.

The God of the Hebrews was distinguished from the gods of all other nations, as the only being who would allow of no rivals. His people must not acknowledge Him merely as the Deity, but they must forever have no other gods in their minds. All the nations were polytheistic in worship save the Jews. How could the theistic idea be developed by a race which had just emerged from bondage, whose surroundings were all opposed to their becoming in any sense a beacon light to the world upon this subject? Only by God revealing himself, as Moses has recorded it in the "books of the law."

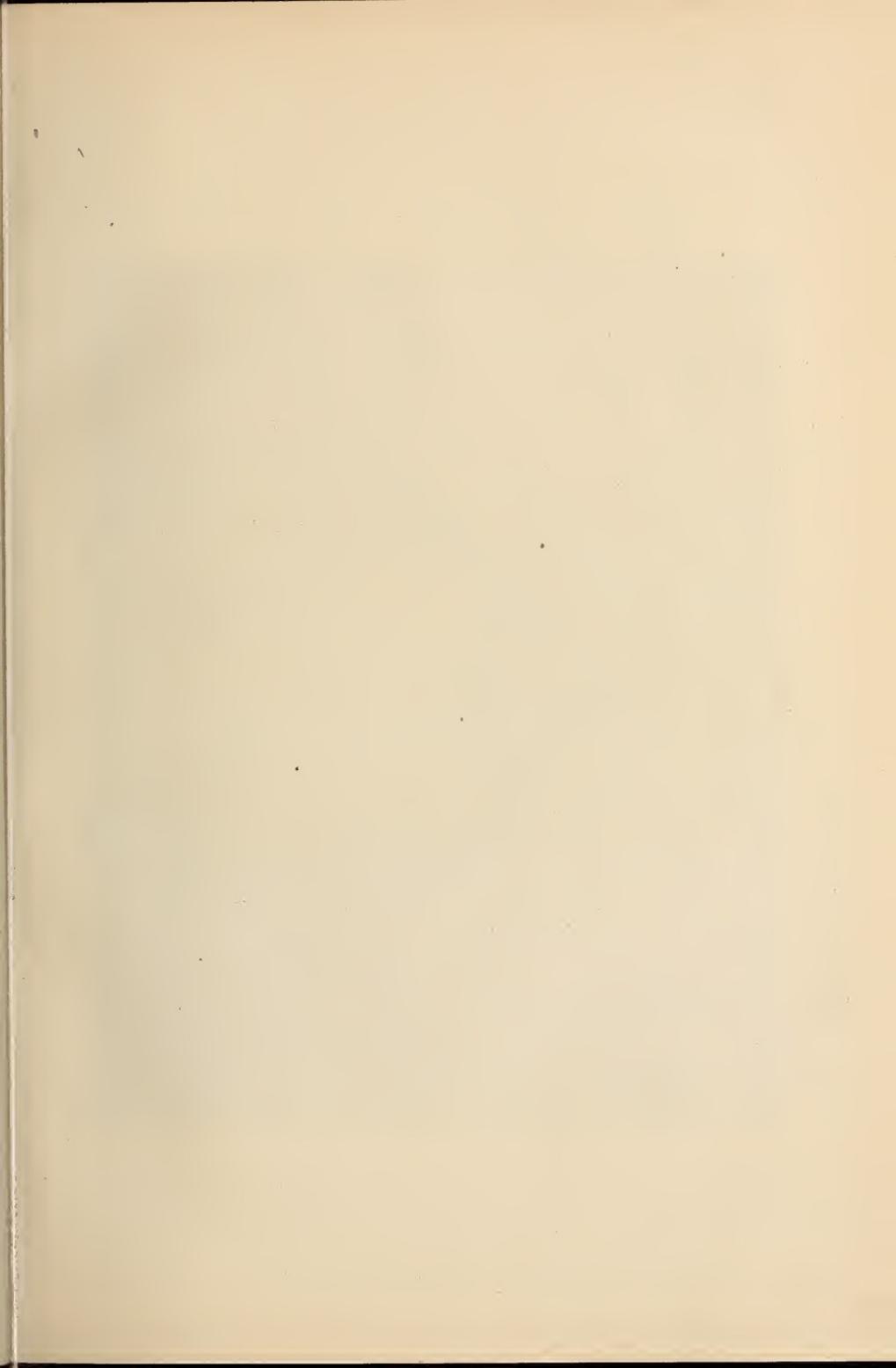
To the reader of ancient history it will be seen that the foundation of the Jewish religion was entirely dissimilar from that of any other ancient form of worship. The mythology of Greece and Rome has never been put to the crucial test of a merciless criticism by able minds for hundreds of years, from the fact that it bears upon its face the stamp, "unknown," as to its origin, and its destiny was "oblivion," as a religion.

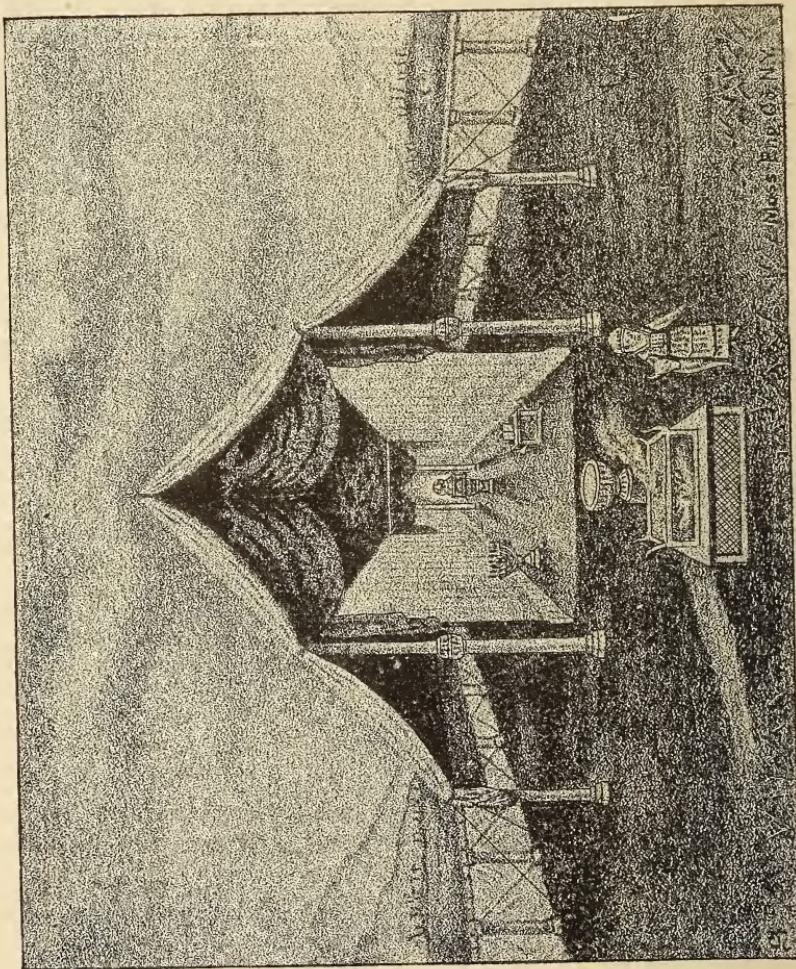
Apollo, one of the many gods of the "cultured" Greeks, and the Jehovah of the shepherd Jews were never subjects of comparison. Israel, worshiping one true and living God, in less than a year from their emancipation from a slavery that had hung over them for centuries; while those who enslaved them were worshipers of the

beasts of the field as gods, which, when they died, were embalmed and placed with pomp in costly sepulchers. Greece and Rome mingled the blood of human beings with the blood of beasts up to within the memory of men who might have witnessed the crucifixion of the Saviour. How can this difference—which, so far as natural causes are concerned, is in favor of the Egyptians, Grecians and Romans—be explained? But in one way: God revealed himself to Moses, and the plan of worship revealed to him was taught to the nation, who became, by their own consent, a “chosen people unto the Lord.”

We shall now see what the religion of the Jews had to do with the teachings of the Saviour of men. One a “shadow,” a “figure” of the true religion for fifteen hundred years, yet in no way related to it, save as a shadow may be related to a substance. We shall not suffer disappointment in consulting our oracle, as were the “cultured” Greeks, when imploring light from their Delphic divinity.

Before reading the second Lecture, please take your Bible and carefully study the Book of Exodus and the eighth, ninth and tenth chapters of Hebrews.





## LECTURE II.

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From the earliest history of man, object teaching has accomplished more in the way of enlightening the mind than any other plan ever adopted. Anciently it was the only means of communication or writing history, as it is to-day among the semi-civilized and barbarous tribes of men. With them it is all object writing. You understand its potency in the school-room with the black-board. You are satisfied of its power to instruct the mind, as you watch your children as they gaze so intently upon the beautiful pages of their picture-books. Object teaching is intensely interesting and instructive to us all—hence, doubtless, God chose this plan to teach man his duty to his Creator and to himself.

In conversing or writing upon the subject of types, we frequently misapprehend the meaning of "types" and "symbols." In making no difference between them, our minds become confused in tracing out the antitype. The Church of God has types; the kingdom of God has symbols. The Church of God was typified; the kingdom of God was symbolized. In other words, when Christ is named as a "king," it is not said he is king over the Church; nor when named as a priest, is it said he is priest over a kingdom. It is true we have combined in Christ what we had in Melchisedek—king and priest at the same time. As a king, he made laws; as a priest, he

executed them. No priest ever made laws as a priest. Melchisedek, as a king, was a symbol of Christ as king; as a priest, a type of Christ as priest. The tabernacle and its furniture was a type of the Church, but was not a symbol of anything. The image of Nebuchadnezzar was a symbol, but not a type of anything. The beasts in Daniel's vision were symbols, but not types. A type must have for its antitype a thing like itself. If I step into a printer's office and take from his case a letter "C," ink it, and stamp it down on clean white paper, it brings out, not a leaden block, but a letter "C," as its antitype, of which the letter "C," cast in metal, was the type. But a symbol is not at all like that which it symbolizes. Nebuchadnezzar had a dream, but could not recall it. His astrologers he accused of lying, and threatened every one of them with death. A Hebrew captive, whose name was Daniel, averted their doom by recalling the dream and giving the interpretation of it. It is not likely that the image seen by the king in his dream, "which was terrible," with its head of gold, its breasts and arms of silver, its thighs of brass, its legs of iron, and its feet of iron and clay mixed, was less grand in its proportions than the image he actually raised in the plains of Dura, ninety feet high and nine feet broad, made of gold (probably covered with gold).

The interpretation revealed the four great universal empires that succeeded each other in the course of six hundred years: Babylonian, Medo-Persian, Greek and Roman. Now this "great and terrible image" did not represent or picture in any possible sense the more than a hundred provinces over which the king ruled, with men and women aggregated into a great and mighty empire, the richest in the world, and represented by the massive head of gold.

The eagle is our symbol of freedom, but in no sense a type of 50,000,000 of people, busied in carrying on their industries, trade and commerce. A horn was a symbol of power, and often symbolized kings. A horn on the head of a beast is his weapon, offensive or defensive; hence, there lies the beast's power. A horn, then, is a symbol of power; but a horn bears no resemblance to a man, while a letter "C" on paper looks like a letter "C" cast in metal. The "twelve loaves of the presence" in the tabernacle were changed every seventh day, and they typified the "one loaf of the presence," to be eaten every seventh day. It was the seventh day that was typified, and the loaf was an auxiliary; and yet the loaves are alike. A table with twelve loaves resembles a table with one loaf, and every seventh day resembles any other seventh day. A type of one of Barnum's "Great Moral Exhibition" show-bills, with lions, elephants, etc., is seen by your little boy, and he tries to take in your explanation of the different animals. By and by, "on day and date," it comes along. Church people abhor a *circus*, but an "exhibition," with "sacred animals," you know; and the "little pets" must learn all they can of natural history by "object-teaching." Your boy, armed with his picture or "type" of the animals, shouts his joyous recognition of them in your ears when found, and in vain you try to persuade him the archetype of the picture of the lion is a monkey. If the type was true, he knew the archetype at a glance.

You now have my idea of the type and the antitype, and we are now ready to examine the courts, tabernacle and furniture used by the twelve tribes of Israel in their worship. I have been more careful in distinguishing between "type" and "symbol," because every writer I have read after uses the terms interchangeably. All out-

side the enclosure of the tabernacle was called the worldly sanctuary, or type of the world. Here all the mistakes of life were committed, and here the resolves to reform were made. The gateway, altar and offering were the dividing line between a sinning Jew without faith and a sinning Jew with faith. Had the Jew a desire to be reconciled to God, he knew there was but one place in the world at this time where that reconciliation could take place. It was at the north side of the great altar. He knew there was but one offering he could bring, if able to procure it: A private person, a female kid or lamb; a ruler, a male kid or lamb; and if a priest, a bullock — always without blemish. The sinner brought it to the north side of the altar, placed his hand upon the head of his gift, confessed his offense, and with his own hand slew it. The priest caught the blood in a basin, dipped his finger in it and touched the four horns of the altar, and then poured the remainder at its base. The priest then flays the offering, disembowels it, cuts it in pieces, and places the richest, sweetest and best — the fat, etc. — upon the altar, to be consumed before the Lord. If a priest sins, the blood of the bullock is sprinkled seven times before the beautiful vail, and the horns of the altar of "sweet incense" are touched with blood, and the fat burned on the altar; but the entire body of the bullock is burned without the camp. If the offerer, as he watched the eye of his gift grow glassy in death, and the crimson tide of blood ebbing quickly and freely away, had been asked what connection there was between the pardon of sin and the death of his lamb, he could not have told. If asked, Why offer the sacrifice? he would have said, "Because the God of my fathers commanded it. It was He who delivered them from bondage, who rescued them from Pharaoh and the Red Sea, and who fed them in the wilderness. All this I know, and I

will hearken to His command." Should any man be asked to give the logical connection between the death of Christ and the forgiveness of sin, the answer might not be at hand, though our faith remain undisturbed. So should I ask the wisest of earth to give me a logical connection between eating food and the growth of hair and bones, strengthening of muscles, etc., no man could do so, and yet every man believes in the results just as sincerely as if every step could be demonstrated with mathematical accuracy.

But the common Jew had gone as far as he could. Beyond the north side of the altar he is represented by the priest, incarnated in him. He saw the innocent die for the guilty, and the smoke of his sacrifice ascend heavenward. The Jew wished to be represented inside the tabernacle. As every step taken by the priest was a type of the sinner now coming to Christ, I earnestly invite your attention to these regular and heaven-ordained successive steps.

In the Church of God all are priests who believe in and obey Christ. The sinner, hearing the gospel faithfully proclaimed, realizes his lost and undone condition, and comes to Christ believing on Him who is the altar, priest and offering.\* As Paul says to the Colossians (iii. 11), He is our "all in all." Without mental reservation, we present ourselves to God through Christ, body, soul and spirit. By faith in, or by believing in the gospel, we lay our hand upon Christ, who offered Himself for us—"a lamb without spot." The priest at the altar stands there representing the Jew, and is covered with filth and fat and blood, as men are now who slaughter and prepare the lamb for market. So comes the sinner to Christ polluted

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\*I purposely avoid the harsh, unmeaning word, "victim." It is unknown to the Scriptures. Offering, sacrifice, and gift are Scripture terms.

with sin. But why does he come? Does he see Jesus? Why mouth, however sincerely, the confession that He is the Christ? There is no question now upon the part of any as to whether Jesus, or such a person called Jesus eighteen hundred years ago, ever lived. The prince of blasphemers of the nineteenth century acknowledges that He lived, but he denies the New Testament account of His origin, though he has no trouble in believing that men who are charged with robbing the government of millions are as pure as the purest of earth.

The only question for me to settle in my own mind is, "Did He ever live?" When I answer that to the satisfaction of my own conscience, all the rest concerning Him follows without a doubt. The life of David Livingstone in Africa, for a third of a century, is before me. I see he offered that life a sacrifice for the best good of many African tribes, especially the Makololas. Why did these barbarians believe in him so implicitly, whom they honored as the "great master"? Because he proved himself their truest friend. He never wronged, betrayed or deceived them. When wronged by others, he defended their cause; when sick, he ministered to their necessities. He taught them how to live better lives, for their happiness here and hereafter. He did all this without reward from them, except as they pressed him to receive their gifts. How could they help but believe in and trust him? Had he permitted it, they would doubtless have worshiped him far more readily than did the Sandwich Islanders Capt. Cook. When Livingstone told them about another world (to them) from whence he came, and the mighty waters he crossed that he might be a blessing to them, they believed every word he said. When he told them of the great nation he had left behind him, they accepted it without other proof. They *knew* that no such character was born in

*Africa*, and did not refuse to be blessed by his wise counsels and noble life simply because they could not comprehend all he said regarding the great country and people from whence he came, or the mighty waters crossed.

In the New Testament I read of a greater than Living-stone — incomparably greater — who came from another world to light up the gross darkness of ours, to drive from all hearts that would be touched by his love, pain, sorrow and the fear of death; having but one purpose before him — to help all the children of men to a better, nobler life; to help *you*, to help me. He went about doing good always, teaching men that there is a better life here, a better life in the world beyond, for all who will accept it. I read of only one such life in all the history of man. That pure life and that God-like death must have been borne by one not of time. One so many leagues in advance of all humanity must be of God and from another world; and all that follows in accepting of Him as my Saviour, because I believe he lived, I readily accept without a mental reservation. So far we are satisfied that the type and antitype are complete. The Jew came to the altar because he desired to be obedient and please God. The sinner comes to Christ believing in him with all his heart, repenting of his sins in all sincerity, and confessing His name before heaven and earth in all honesty, for the reason that it is commanded, and offers to God the wine of his affection. He knows that God, who knows all things, knows he is sincere, and therefore his spirit and the Spirit of God bear witness to each other. We watch carefully the actions of the priest, that we may learn the next step in the type before us. He leaves the altar and advances toward the tabernacle, but stops before

#### THE LAVER.

Why does he wait for a time here? We take up our guide-

book, which is the Bible, and learn that the High Priest and his sons, before they could officiate at the altar or enter the tabernacle, must be washed or bathed in the laver, in the presence of all the people; that to approach the altar or tabernacle without washing hands and feet was death, the highest penalty known to man for violation of law. It demands, then, an honest and careful investigation as to its meaning. At the altar the priest becomes *polluted* or *filthy*, and he must be purified from this pollution or filth; if not he could never enter the sacred building. Water has always been regarded as being indued with purifying power, and the antithesis of filth and blood. The priests always washed to purify themselves before entering the holy place, the type of the Church. Therefore, believing penitents are not only baptized into Christ, their living head, but purified in this act of putting Him on (Gal. iii. 27), the last step taken in preparing ourselves for the priesthood and for entering the Holy Place, the type of the Church.

On the subject of the laver, Atwater says "it had no special significance." Newton makes it everything beautiful, but just what it was designed to represent and teach. Needham almost commits himself when he says: "The laver symbolizes (typifies) the provision made for believers, who, as worshipers, draw near to God." All the rest of his notes have no bearing upon the subject. It is singular it had no "special significance," when the *death penalty* was attached to *neglecting the service with which it was connected*. The priests, after consenting to serve God, could not appear at the altar until after their consecration. No one but a priest could, under penalty of death, open the tabernacle curtains and look inside, when in readiness for offerings. Look at other testimony given by the best scholarship in the world on the subject of the laver. The

Speaker's Commentary, edited by the "bishops and others clergy" of the Protestant Episcopal Church, comments on Ex. xxx. 19, 20, as follows: "Whenever a priest had to enter the tabernacle or offer an offering on the altar, he was required to wash his hands and feet; but on certain solemn occasions he was required to bathe his whole person, as at his consecration to office."\* Again, they say: † ' Moses caused Aaron and his sons to bathe entirely—not merely to wash hands and feet, as they were to do in their daily ministrations. This bathing, which the high priest had also to go through on the day of Atonement, was symbolical [typical] of the spiritual cleansing required by all,‡ but especially to those who had to draw near to God to make reconciliation for the sins of the people.' || For a reiteration of the above, see Schaff-Herzog Ency., Vol. I., pp. 167 and 168. Lange, on Heb. viii. 23: "We must recognize expressly *a reference to baptism.*" See the entire comment on this verse, which is very strong, fully endorsing all that has been quoted above.

The Jamieson, Fausset & Brown Commentary (the first two authors being Episcopalians and the last a Presbyterian) says on these same verses (Ex. xxx. 19, 20): "From standing at the entrance, it would be a familiar object. It possessed great interest and importance from the baptismal purposes to which it was applied (Lev. viii. 6). At the consecration [of the priests], they were subjected to entire ablution, though on ordinary occasions they were required, before entering their duties, only to wash hands and feet. This symbolical ablution was designed to teach them the necessity of inward purity." The same as baptism to believers now. The entrance of the tabernacle by the priests must be without even sandals, that nothing defiling might by any possibility be carried into the

\* Ex. xxix. 4. † Lev. viii. 6. ‡ Cor. vii. 1. || Lev. xvi. 4.

building. So in Rev. xxi. 25: "And there shall in no wise enter into it [the new heaven] any thing that defileth: neither whatsoever worketh abomination or maketh a lie."

Jos. A. Seiss, D. D. (Lutheran), in his intensely interesting work called "The Gospel in Leviticus, or Holy Types," on the subject of the laver, says: "And Moses brought Aaron and his sons and washed them with water. This was the first item in the service. [After their consenting to serve God.] And what does it typify, but that 'washing of regeneration and renewing of the Holy Ghost' shed on us abundantly, through Jesus Christ our Saviour?

. . . I said a little while ago that God has sent forth and commissioned his ministers to set apart all men to be his priests. And that same commission prescribes how it is to be done, viz.: by 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

. . . But if we have the real faith to lay hold of the grace offered and proposed to us in our baptism, it becomes to us the 'laver of regeneration' — the burial of the old man and the quickening of the new man; 'that as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.' And this is the true washing of the Christian priest — the first item of his [outward] consecration to the holy ministry of eternal priesthood. '*Except we be born of water, and of the Spirit, we can not enter into the kingdom of God.*'"

Dr. Patrick Fairbairn, one of the greatest writers on typology known, a professor of theology in the Divinity Free Church College (Presbyterian), Glasgow, Scotland, says: \* " 'Who shall ascend into the hill of God? or who shall stand in His holy place? He that hath clean hands and a pure heart.' † The symbol (type) here employed is

\* Vol. II., p. 253. † Ps. xxiv.

of so natural a kind and so fitly adapted for conveying spiritual instruction to all ages of the Church, that it has been to some extent retained also in the New Testament dispensation in the rite of baptism. . . . There can be no question that the cleansing nature of the element is the natural basis of the ordinance and that from which it derives its appropriate character as the initiatory service of a Christian life. Symbolically [typically], it conveys the salutary instruction that he who becomes Christ's, and through Christ would dedicate himself to the work and service of God, must be purified from the filth and pollution of sin [of which the altar was a type]; he must be regenerated and made holy. Believers are therefore described as ‘having their hearts sprinkled from an evil conscience, and their bodies washed with pure water.’\* . . . As Aaron had the sentence of *death* suspended over him, in case he should go about the ministrations of the tabernacle with unwashed hands or feet, so the services of ungodly persons, instead of procuring the blessings of God, only provoke the eyes of His glory, and prepare them for a heavier condemnation.”

If the type here is of any value, we have seen that Aaron and his sons must appear at the laver to be made priests. This shows, too, who can accept of Christian baptism — those who *believe* in Christ, in answer to the great commission of our Lord. John Wesley, in his doctrinal tracts, p. 251, asks: “But the great question is, Who are the proper subjects of baptism? grown persons only or infants also? In order to answer this fully, I shall, first, lay down the grounds of infant baptism, taken from Scripture, reason, and primitive, universal practice; and, second, answer the objections against it. As to the grounds of it, if infants are guilty of original sin, then

\* Heb. x. 22.

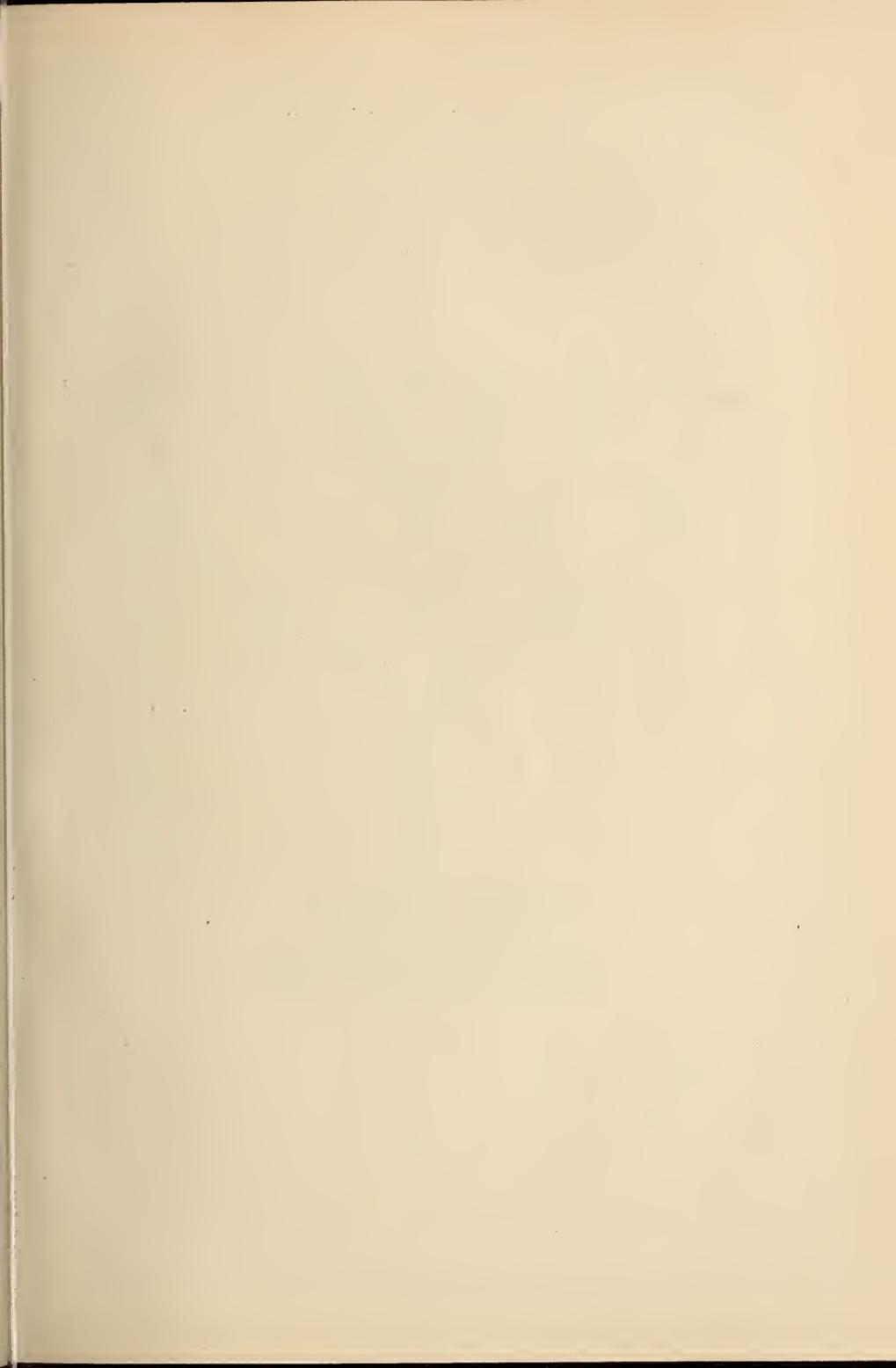
they are proper subjects of baptism—seeing, in the ordinary way, they can not be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation. . . . Infants need to be washed from original sin; therefore they are proper subjects of baptism.” It will be seen that the type will not bear out this line of argument.

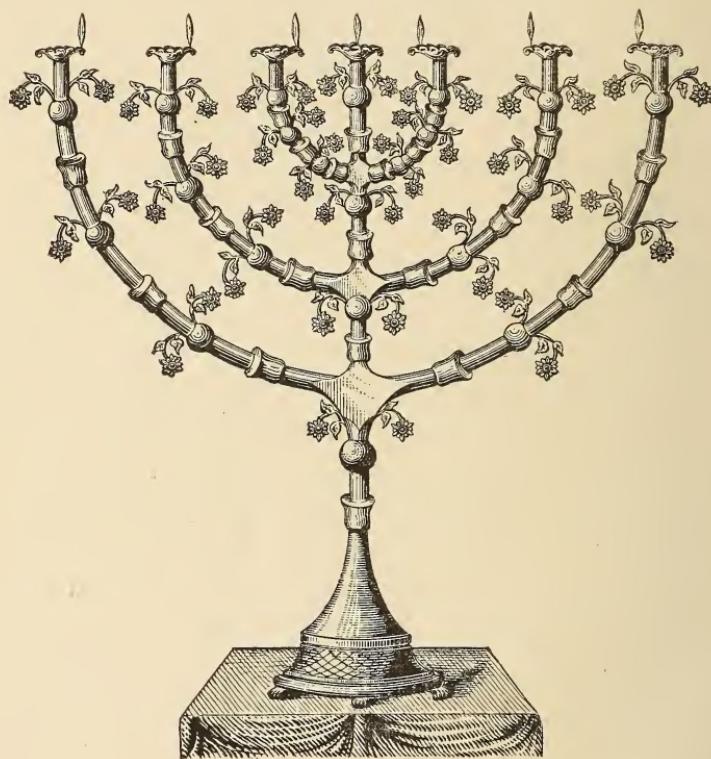
In Clark’s Commentary, on Ex. xxx. 20, and speaking of the laver, we find the following:

This was certainly an emblematical [typical] washing; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*, all their works; their *feet*, all their goings, must be *washed*—must be holiness unto the Lord. This washing was needful, because the priests ministered barefoot, but it was equally so because of the guilt they may have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the *laver of regeneration and renewing* of the Holy Ghost (Titus iii. 5).

We have quoted amply from Episcopalian, Presbyterian, Lutheran and Methodist authority to show the significance of the laver as a type of Christian baptism, and from Mr. Wesley as to the *great importance* of the rite, that we might not appear to be straining the type in any sense whatever—although just as surely right, because it is the Divine arrangement. The reader will have observed that it required more than washing at the laver to gain admission into the Holy place; therefore, he will conclude that baptism is not *all* that is required to gain admission into the Church, its antitype. The priest had no use for the laver unless filthy. The priest’s washing was for the “filth of the flesh.” The Christian’s baptism is for the “answer of a good conscience toward God” (I. Pet. iii. 21).

But it may be asked, If, in addition to the entire ablution of the priests, at their consecration to their sacred office,





and the bath of the High Priest on every atonement day, there was the daily washing of the hands and feet, and these frequent ablutions were a type of Christian baptism, why is it administered but once under the new dispensation? For the same reason that we do not witness the daily or yearly sacrifice of Christ on account of our sins. He died *once for all* (Heb. ix. 24-28). The first covenant was faulty; the second, under which we live, perfect. See the seven ones of Eph. iv. 1-6.

The laver is the only *cleansing* type of baptism (Acts xxii. 16).\* The sinner, having left the altar, the type of sin and pollution, and having passed through the water of baptism — of which the laver was the cleansing type — by the authority of Christ, which was the crowning act of his initiation into the priesthood of the Church, is prepared to follow his Guide into the Holy place, the type of the Church. The members of Christ's body are “represented” by Him in heaven. In the type the priesthood represented the nation in the holy and Most Holy places. In the antitype all who accept Christ are priests and enter the holy place, the Church, to offer up spiritual sacrifices to God through Christ. The light of day being excluded from the sacred apartments, the first object that attracts our attention upon entering the Holy place is the lighted gold

#### LAMP-STAND.

It stands here as the type of the WORD OF GOD, on the *sunny side* of the tabernacle, to give light. Before Jesus ascended into heaven, he told his disciples † “that all things must be fulfilled which were written in the law of Moses and in the prophets and the Psalms concerning me.” Jesus then divided the Old Testament into Law,

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\* Wesley's and Lange's Notes. † Luke xxiv. 44.

Prophets and Psalms, represented by the three left-hand branches, whose lamps pointed forward.

All we read in the Old Testament points us down the stream of time to some great person to come—the Messiah of the prophets. The lamp-stand had seven branches, a main shaft and three branches on each side of it. The center or main shaft was ornamented with four bowls, knobs and flowers, while the side branches had but three. The center shaft represents the facts of the birth, life, death, burial, resurrection, exaltation and coronation of Christ, whose life has been handed down to us by Matthew, Mark, Luke and John. When we read either of these authors we seem to stand in the immediate presence of Him of whom Moses and the prophets did write. We witness the solemn scene of His baptism in the Jordan, and His being Christed and acknowledged for the first time by the Father as His beloved Son. We see Him unstopp the deaf ear, loose the tongue of the dumb, give sight to the blind, and give life back to the dead. On the Mount of Transfiguration we see Him, with Moses and Elijah, acknowledged the Supreme One of the three who had fasted forty days and forty nights. We see Him pass through the agonies of Gethsemane, the six mock trials, the awful scourging, and the more awful descent into the valley of humiliation, as he submitted to be mocked, spit upon and cruelly crowned with a wreath of thorns, and hailed with ridicule and jesting by Roman soldiers as KING. We witness the crucifixion in tears, and see the body at last laid away in the grave. But, behold! in three days that grave gives back to the world and heaven its treasure. In forty days His farewell words are spoken, and Jesus the Son of God takes his flight for His heavenly home.

Matthew wrote his life of Jesus for the benefit of the

Jews; Mark, for the Romans; Luke, for the Grecians; and John, for the Asiatics, with whom he passed his old age. The Asiatics were worshipers of light, and John calls Jesus the "great light that should lighten every man," "the life and light of men," etc.\* The first lamp to the right represented the preaching of the apostles in the name of Christ, or "Acts of the Apostles," as they went forth armed with the last words of the Saviour, or the "great commission."†

Upon the delivery of their very first sermon, three thousand souls were made alive to Christ.‡ On the delivery of the law, three thousand perished.§ When their second sermon was delivered, five thousand men accepted the Saviour as their only hope of a better life; and under the joint efforts of the apostles and their helpers, hundreds of thousands, from Spain to Judæa, acknowledged Jesus as Lord, to the glory of God the Father, and became obedient to the faith, as recorded in the twenty-eight chapters of this most notable book. They all became priests to God through believing His word as taught by the apostles, and obeying His commandments.

"The only way of admission into the office of the priesthood now, as of old, is by birth. Priests of the new dispensation must be sons of God. No human power can confer this rite; no ecclesiastical confraternity can impart to any being privileges which can only come by birth."|| We never name a child until after its birth, and no child can become an heir until after it is born. Three thousand heirs to eternal life were born on Pentecost.

The second lamp on the right points to the third great division of the New Testament, the twenty-one epistles to the churches, and to individuals. In Matthew, Mark, Luke and John we have been told of God's great love for

\* Living Oracles. † Matt. xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 47. ‡ Acts ii. 41.  
§ Ex. xxxii. 28. || Needham, p. 139.

man, and the sacrifice offered to win him from sin and everlasting destruction. In the "Acts of the Apostles" we are rightly directed how to accept of that love and appropriate it to our everlasting happiness. In the first bowl we hear the proclamation to the apostles to enlist soldiers for the King's great army. In the "Acts of the Apostles" we are rightly directed how to enlist as soldiers of the cross. In the twenty-one letters we are told how to conduct ourselves as soldiers in the army of the Lord.

It was comparatively easy to enlist on the 17th day of June, 1861, on the call of the President of the United States, to aid in suppressing a rebellion, and to maintain the bounds of the Union from the Atlantic to the Pacific and from the Lakes to the Gulf; but it was quite another matter to go into a camp of instruction, learn the manual of arms and movements upon the field; to go on long and weary marches, engage in decisive battles, and endure "hardships as good soldiers" for the country. So in the infinitely more glorious cause of truth and freedom in the service of our heavenly King. We endure whatever He lays upon us, looking forward to the "glorious hope" that awaits the redeemed "by any by," when we all shall have "fought the good fight and have kept the faith." May we know no surrender and no shrinking from duty.

The last lamp shines out in favor of the prophetical book of the New Testament. This takes the Church through all her trials, and lands her at last in the paradise of God.

This lamp-stand would have been useless, though made of purest gold and the bowls filled with perfumed olive oil, unless the wicks had been lighted. By this light the priests could see the golden room, the table of shew-bread and the beautiful golden altar. As a type of the Bible, it must not be forgotten, though David says "Thy word is

a lamp to my feet and a light to my path," that that word must shine out into all the world now, *through the Church*. As the oil must be pure, beaten olive oil, properly perfumed and on fire, to radiate the light, so the Church must be the "light of the world," fired only with the pure, heavenly truths of the gospel, and permitting its light to radiate through it into all nations, or gross darkness will forever cover the people. May we ever be true to our vows, and serve with fidelity our great High Priest.

We will now examine the Old Testament, divided into Law, Prophets and Psalms:

I. LAW.—God, speaking to Moses, in Deut. xviii. 18, 19, says :

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*"

II. PROPHETS.—Isa. ii. 1-5 :

" 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that the mountain of the LÖRD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LÖRD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LÖRD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LÖRD."

Micah iv. 1-4, etc.

III. PSALMS.—The twenty-fourth Psalm of David:

1 The earth *is* the LORD's, and the fullness thereof: the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

All these prophecies, with scores of others, point us to a Messiah to come.

In the twenty-seven books of the New Testament we have (1) the life of Christ, by Matthew, Mark, Luke and John, where we find Him of whom Moses and the prophets "did write"; (2) the acts or preaching of the apostles; (3) the letters to churches and individual Christians; (4) Revelation, which tells of the Messiah who has visited the earth, but who has returned to His heavenly abode to prepare mansions for those who love and obey Him. The figure seven, it is believed, denotes perfection. It is mentioned in the Scriptures more than five hundred times. It was not used accidentally so frequently. In the lamp-stand we have perfection, and in the Scriptures a perfect Divine revelation. We have the most profound reason for thankfulness that we possess this great blessing of God's will to man. In Revelation (22nd chap.) we are told that Christ is the "Alpha and Omega," the "first

and the last," the "beginning and the end." In the lamp-stand we find him the center of all attraction, as well as at the beginning and ending of all revelation.

The lamp-stand had for its main light the central lamp. This lamp is typical of Christ as the center of human history, reaching back to the beginning of the race, and forward to the judgment of the world. He came into the world as the commencement of the authentic historical period. Without Him, the past in revelation is a myth. With Him, it is illumined with a radiance that leads us back safely to the Paradise of Eden, while the same radiance marks the pathway forward to the Paradise of God. A great effort has been made by writers to get in a type of the Holy Spirit. Dr. Richard Newton sees it in the laver of water: "The laver with its water is an emblem of the Spirit. *It is also an emblem of the truth by which the Spirit operates.*"\* Dr. Newton † and Mr. Needham ‡ both make the "oil" in the lamp-stand a type of the Holy Spirit.

The Holy Spirit can have no type. Holy Spirit to us is Holy God, and God can not be typified. We must use our reason when we search for types and their answers.

The "Holy Place" was a type of the Church, and the lamp-stand its light and *only* light; so the "word of God" is the *only* light of the Church. To alter God's word or light for his people will be attended with severer punishment than was visited upon those who might dare to offer oil other than that prescribed by Divine direction to be "burned before the Lord." In the world we walk by the light of reason; in the Church by the light of revelation. In heaven "God and the Lamb" shall be the "light of it" forever and ever. The Jew had the court where the sun shone; the priest, the holy place, where the pure

\* p. 111. † p. 166. ‡ p. 78.

beaten olive oil gave light; and the High Priest on atonement day offered in the Holy of Holies his sacrifice by the light of the sheckinah. The Jew had before him the court, the holy place, and Holy of Holies. We have the world, the Church and heaven. Beautiful thoughts are by many expressed concerning man as being composed of body, soul and spirit, and the worship and praise offered to Father, Son and Holy Spirit, in connection with this subject.

We now pass to the

TABLE OF SHEW BREAD.

This sacred piece of furniture stood on the right hand of the Holy Place and opposite the lamp-stand. It was 36 inches long, 27 inches high, and 18 inches wide. It is more properly called the "Table of the Presence." It was made of acacia wood, which was the material for all the wood-work of the building and furniture, and called by the Jews "never-dying wood."

Its use.—When the children of Israel escaped from Egyptian bondage, they passed through a channel made for them in the Red Sea. Paul says (I. Cor. x. 2): "They were all baptized into Moses in the cloud and in the sea." In about thirty days after their departure from Egypt, they were about to starve and die, because the food with which they started had become exhausted. To avert so dire a calamity, as soon as they found themselves helpless in the wilderness of Sin they appealed to Moses, their leader and deliverer, for help. Moses petitioned God on their behalf, and in answer to that petition God rained manna from heaven in the morning, out of which they made bread, and which saved and perpetuated their lives. Afterward Moses commanded the priests: \* "Fill

\* Ex. xvi. 32-36.

an omer [5 1-10 pints] of manna, to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness when I brought you forth from the land of Egypt." Aaron did so, for a memorial. A memorial of what? The saving and perpetuating the lives of the children of Israel. Jesus said (John vi. 49): "Our fathers did eat manna in the wilderness and are dead. I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever," or, I will give him eternal life and perpetuate it.

The law commanded that the priests should see that twelve cakes were baked weekly, to be placed on the table every Sabbath, the old loaves to be eaten by them every Sabbath day in the holy place. There were twelve tribes, and each tribe was represented by a loaf. Why were the priests to eat of it on the Sabbath day? As a memorial of the bread (manna) which saved and perpetuated their lives in the wilderness. From time immemorial a table spread with the necessaries and luxuries of life has been regarded as an emblem of fellowship or friendship.\* The fiendishness of Judas is here seen: "Behold, the hand of him that betrayeth me is with me on the table."† "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." In the type there are twelve loaves for twelve tribes. In the antitype there is one loaf for the one tribe or body of Christ. This one tribe — the true followers of the Saviour, all of whom are priests — partakes of the one loaf, the antitype which represents Christ's body given for us, on the first day of the week, or Lord's day. Why? For a memorial. A memorial of what? Of the saving and perpetuating of the lives of believers when they were

\* Luke xxii. 21. † Luke xxii. 30.

about to starve and die spiritually. Jesus says, "This do in remembrance of me."\* Why? I am the true manna, which came down from heaven to give you eternal or spiritual life, and to perpetuate that life.

As Israel commemorated the fall of manna in the wilderness, that saved them from physical death, so Jesus authorized a memorial, to be received by the *true* Israel, as He is the *true* and *heavenly* manna who saves all—believing in and obeying His commandments—from an eternal dying, or eternal separation from God.† The *day*, as well as the *memorial*, was to be observed. It must be so in the antitype. Christ, the heavenly manna, came to impart life to those dead in sin and to *perpetuate* that life. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). We received our spiritual life by faith—that Jesus is the Son of God. This faith is based upon His resurrection. His resurrection brought "life and incorruptibility to light." Eternal life could not be given to the world until He rose from the dead.

"The resurrection" and "the life" were co-eternal; hence here we have that which represents the time of memorializing the *act* which gave life. That time is the day on which Christ *rose from the dead*, and *each return of that day*. Not *any* day, any more than the priests under the law in our type could choose any day. All the force of the Lord's supper is lost when observed on any other than the Lord's day, or when not observed on *every* Lord's day.

The Saviour says (John iii. 5) that a man must be begotten of the Spirit and born of water, in order to enter the kingdom of God. One must read or hear the testimony of the Spirit through the apostles, and *believe* that

\* Luke xxii. 19. † Death always means separation from God.

Jesus is the Son of God, or the proposition God himself made at the Jordan and on the Mount of Transfiguration,\* or he has no life in him, no matter how many times he may have been baptized. This life is lost, too, when a man refuses to be buried in baptism with his Lord. If baptized like the priest, who washed at the laver, he goes into the holy place with his life intact. The "table of the presence" is there, and there to perpetuate that life, and the person who wilfully absents himself from that table will lose his life and be lost. There is no other agent that will do what the loaf and the cup are vested with power to do. The moment God vested the power in the loaf and the cup, as one of the agencies to perpetuate life, he prohibited the exercise of a like power in any other agencies during the time that power was vested in the loaf and cup. If there is a jointure in agency (as we shall show there is) then both agents must coöperate in the work. Incense—a type of prayer, of which we shall soon treat—is an aid not to beget but to *perpetuate* life; hence, too much importance can not be placed upon the strict observance of the study of the word, the Lord's table, with the loaf and the cup and prayer. The Disciples of Christ are not alone in regarding it of the greatest importance that the observance of the Lord's Supper should be on every Lord's day. Mr. Spurgeon has practiced it in his congregation for more than twenty years, and said, in a sermon delivered Febyuary 16th, 1882: "When we first of all commenced to break bread on every first day of the week, I heard some say that they thought that the coming so often to the table might take away the impressiveness of the holy feast. Well, I have scarcely ever missed a Sabbath now these twenty years, and I never was so impressed with the solemnity and sweetness of the

\* Matt. iii. 17; Luke ix. 35.

Master's Supper as I am now. I feel it to be fresher every time. When it was once a month I had not half the enjoyment in it, and I think that where friends have the communion once a quarter or once a year, as in some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me. No, you may have more and more and more and more and more and more of every thing that Christ has instituted and ordained, especially more and more of Himself, and the more you have the more freshness there will be."

Major D. W. Whittle, the noted evangelist, told the writer, during the last meeting he and the lamented Bliss held together, that those who observed the weekly communion occupied the only Scriptural grounds for its observance, and that there was no question in his mind as to the obligation resting upon all the followers of Christ to thus remember the Lord in his suffering and death on every first day of the week.

I see by the *Christian Standard* of September 8, 1883, that the Baptists are discussing the subject of the weekly communion, and considering it favorably. Episcopalians in different parts of the country practice the weekly observance of the Lord's Supper. We thank God and take courage that light is breaking.

Mr. John Wesley delivered a discourse for the benefit of his pupils, in Oxford, England, in 1733, on the "Duty of Constant Communion," and stated, fifty-five years after, that he thanked God he had seen no cause to change his sentiments.

"Do this in remembrance of me" (Luke xxii. 19). It is no wonder that men who have no fear of God should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common. One reason why many neglect it is, they are so much afraid of "eating and drinking

unworthily," that they never think how much greater the danger is when they do not eat or drink at all.

That I may do what I can to bring these well-meaning men to a more just way of thinking, I shall—

1. Show that it is the duty of every Christian to receive the Lord's Supper as often as he can; and

2. Answer some objections.

The first reason why it is the duty of every Christian so to do, is because it is the command of Christ. . . . Let every one, therefore, who has either any desire to please God or any love of his own soul, obey God by communicating every time he can — like the first Christians, with whom the Christian sacrifice [monumental love feast.—ED.] was a constant part of the Lord's day service. . . . \*

Under the second head, and in his 19thly, he says:

But suppose a man has often been at the sacrament, and yet received no benefit. Was it not his own fault? Either he was not rightly prepared or willing to obey all the commandments and to receive all the promises of God, or he did not receive it aright trusting in God. Only see that you are duly prepared for it, and the oftener you come to the Lord's table the greater benefit you will find there.

After answering some twenty objections to its frequency, he says, in conclusion:

If those who have hitherto neglected it on any of these pretences will lay these things to heart, they will, by the grace of God, come to a better mind, and never more forsake their own mercies.

We should like to quote more, but space forbids. The type and the reasons given for perpetuating our Christian life are surely sufficient to make "all men see" its great importance and the necessity for its weekly remembrance.

#### THE GOLDEN ALTAR.

This altar was 3 feet high, and 18 inches square. It was hollow, made of boards, and covered with gold, having a golden horn at each corner. It stood immediately in front of the beautiful vail, and is universally regarded as a type of prayer. Simultaneous with altar offerings in the

\* Wesley's Sermons, Vol. II., p. 349.

court, a priest, with fire from the outer court, and with a handful of galbanum, stacte, frankincense and onycha in equal parts, powdered, it is thought, to the consistency of wheat, placed the fire and then the incense in the golden vessel upon the altar, and at once the whole building was filled with a dark cloud and a sweet smelling savor unto the Lord. The priest offering incense for the nation, represents Christ offering our prayers to God in our behalf. The altar was a square, and presented the same appearance from every angle. So the Christian should resemble it in the perfectness of a Christian life before God and man. Prayer and praise, of which this incense altar was a type, may be confined to time. Death will close the necessity of prayer, but praise will be our sweet employment forever. The sweet fragrance ascends only when passed through fire. God often passes us through trials, and when He does, O may we say truly, "Though He slay me, yet will I trust in Him." Let us bring to God no vain oblation or abominable incense (see Isa. i. 13). In Revelation v. 8, we are assured that our prayers are sealed in golden vials, to be poured out as sweet odors before the throne of God. How strangely the antitype of this altar has been used! It has been carried out of the Holy Place—the *Church*—and placed not only out in the court, but *beyond the altar of sacrifice*, and the sinner invited to the altar of prayer before he sees Christ and His sacrifice, or the altar of burnt-offering!

Under the law a Kohathite might not even *see the golden altar* uncovered, under penalty of death, much less offer incense. (See Sunday-school lesson, February 24, 1878—King Uzziah, etc.) In Hebrews, 8th, 9th and 10th chapters, Paul gives a recapitulation of the Tabernacle service, and he calls it a "figure" only of better things in the gospel. The altar was the last article approached

under the law, in the Holy Place. This will go unquestioned. But, says one, "That was true under the law; but what correspondence to it do you find under the gospel dispensation?" When I went to school the teacher told the class in arithmetic that, when proving a sum in addition, if we found the same result in adding the columns downward we did in adding them upward we might be satisfied our work was correct. Let us try this rule here. By common consent the mode for gathering and preparing materials for a church of Christ and putting it together was given us in Jerusalem, on Pentecost, A. D. 33.

First. Peter preached the gospel for the first time on that day in the worldly sanctuary; the people heard, believed in Christ, and offered themselves to Him to be made priests. They asked what they should do. They already believed, and were told, secondly, to *repent* (Acts ii.), which they did, and, thirdly, to be baptized (now at the laver) for the remission of sins, and then they should receive the gift of the Holy Spirit. Result: "They that gladly received the word were baptized; and that day were added to them about three thousand souls."

It is further stated that "they continued steadfastly in the Apostles' doctrine." The word was not written, as we now have it, and was received from "mouth to ear" by the converts to the new faith, from the Apostles. They also continued in the "fellowship," caring for each other and providing means for the spread of the gospel, "in breaking bread" and "in prayers." So we find the new teaching corresponds *exactly* with the old order of things, or "type" or "figure."

An English writer, known as C. H. M., has published some very interesting notes on Exodus, Leviticus and Numbers. Concerning them Maj. D. W. Whittle says: "I take great pleasure in heartily endorsing, to all

Christians who desire to be more thoroughly taught in the word of God, the notes of C. H. M. Under God, they have blessed me more than any books, outside of the Bible itself, that I have ever read, and have led me to a love of the Bible that is proving an unfailing source of profit."

Mr. D. L. Moody says: "If they could not be replaced, I would rather part with my entire library, excepting my Bible, than with these writings. They have been to me a very key to the Scriptures."

"The priesthood being instituted, as in the preceding chapters, we are here introduced to the position of true priestly worship and communion. The order is marked and instructive, and moreover precisely corresponds with the *believer's experience*. At the brazen altar he sees the ashes of his sins; he then sees himself linked with One who, though personally pure and spotless so that he could be anointed without blood, has nevertheless associated himself in life, righteousness and favor; and, finally, in the golden altar, the preciousness of Christ as the material on which the divine affections feed. Thus it is ever—there must be a brazen *altar* and a *priest before* there can be a GOLDEN ALTAR AND INCENSE."

In the very nature of things, prayer belongs to the citizen, the priest, *by right*; to the alien, the privilege only. See Cornelius, Acts x., John x. 31.

God never *ordained* a preparation of incense for any one but a washed priest. No incense was ever offered in the *worldly sanctuary*, even by a priest. Hence the penitent, baptized believer alone has the *right* of petition in the church or kingdom of God. A citizen and an alien *can not* be *equal* in the rights of *citizenship*. The common priest could go no farther than the place for the "golden altar," or in front of the beautiful vail. He was never so near God as when offering incense, for God was repre-

sented under the faces of the Cherubim in the Holy of Holies.

So the Christian is never as near God as in prayer. When we read the Bible, God talks to us. When we pray, we are permitted—and how great the honor!—to talk to God. It is lamentable how the professed followers of Christ neglect their high and precious privileges.

The incense offering was never neglected. Morning and evening it rose from the sacred altar. If the type is worthy of a moment's consideration, it will teach thousands a grossly neglected duty.

This altar was never approached until the priest had offered his gifts at the altar of sacrifice. The clouds of fragrant incense arose because the cloud from burning sacrifices had first ascended. We have no doubt of our acceptance at this altar, because we had no doubt about it at the outer altar. There we knew we offered to God, through Christ, without a mental reservation, our heart's best affection. We knew that God knew all things, and that He knew we made such an offering. We knew we were willing to follow where Jesus might lead. He had said: "Ye are my friends if ye do the things I command you."\* And we were anxious to become the friends of Jesus in His own way, and accepted of salvation with joyful hearts on His own easy terms. We knew all this, and knew that God was a willing witness to it, as He knew all things, and that we were not, and could not, be deceived. "Being, therefore, justified by faith we have place with God, through our Lord Jesus Christ."†

Prayer is the language of want. Our blessings are obtained by petitioning for them.

The bread of Heaven should be to us "more than our necessary food." We shall praise our God forever, but

\* Jno. xvi. 14. † Rom. v. 1.

we shall let the thought of the poet ever possess us, as in a beautiful petition he sings:

“ I need Thee every hour :  
Stay Thou near by.  
Temptations lose their power  
When Thou art nigh.

The altar of incense was the last object approached before entering the Holy of Holies through the beautiful vail.

Let us in mind and heart, as priests to God in the Church, offer “no vain oblation,”\* nor “abominable incense” to the Lord in life’s most momentous hour. The High Priest offered incense and the blood of sacrifices once a year “within the vail,” on behalf of the Hebrews, and in their behalf alone. “Our great High Priest is one forever, who has passed through the heavens—Jesus, the Son of God—who ever liveth to make intercession for us. Let us, therefore, draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in every time of need.”†

#### THE BEAUTIFUL VAIL.

It was made of the finest material of all the textile fabrics, of crimson, purple and blue colors, woven with Cherubim facing into both apartments of the golden building.

Jesus passed into the heavens through the vail—that is to say, his flesh. The position taken here that the vail was a type of the body of Christ, has been by some sharply criticised. After carefully re-examining the whole subject, it is quite impossible for me to change my views. The venerable and scholarly L. H. Jameson was asked his opinion of the significance of the vail as a type, and it is here presented in full :

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\* Isa. i. 13. † Heb. iv.

"Jesus passed into the heavens through the veil—that is to say, his flesh. That the veil typified the flesh or body of Jesus is beyond all controversy, for the Apostle says so in just so many words. The incidents of the crucifixion go to show beyond a doubt that such was the import.

"Luke xxiii. 45 and 46:

"‘45 And the sun was darkened, and the veil of the temple was rent in the midst.

"‘46 And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit: and having said thus he gave up the ghost.'

"Also, Matt. xxvii. 50–52:

"‘50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

"‘51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:

"‘52 And the graves were opened; and many bodies of the saints which slept arose.'

"The type and the antitype were here brought face to face—the rent veil and the broken body.

"He consecrated for us a new and living way, or rather a new way to life (it is an Hebraism this) through the veil—that is, His flesh; and (we now) having a great High Priest (made such by the oath of God and the power of an endless life) over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and having had our bodies bathed in pure water.

"It is only the veil of our flesh that separates us from the Holy of Holies, when Jesus, the Forerunner, our great High Priest, for us has entered once. As the curtain veiled the mercy-seat in the tent of witness, but, at the same time, as a screen permitted the light of the Divine presence between the faces of the Cherubim, shorn of its blasting rays, to be seen by the priest in the Holy Place

as he officiated at the golden altar, so the flesh of Jesus, while he was here below, was the means by which God was manifested to men. He was manifested in the flesh. He was the image of the invisible God—of the God on whom we can not look and live. He was the brightness of the Father's glory, and the express image of Himself. Who ever saw Jesus saw the Father, as the priest saw the light of the glory of God in the veil that separated between the golden altar and the mercy-seat.

"The rending of the flesh of Jesus opens the way for us into the true Holy of Holies, even into heaven itself, into which we may enter boldly by His blood or death.

"Christian, thou hast a great High Priest  
At the right hand of God,  
Appearing in the Holy Place  
For sin with His own blood.  
With such an advocate to plead,  
And grace to help in time of need,  
Christian, thou shouldst not be afraid to die.

"The way into the Holiest was not made manifest while the first tent was standing, which was a type for the present time. "But Christ having come a High Priest of the good things to come, through the greater and more perfect Tabernacle, not made with hands; that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Holy Place (Holy of Holies), having obtained eternal redemption for us. For if the blood of goats and calves, and the ashes of a heifer, sprinkling them that have been defiled, sanctify to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. ix. 11-14).

R. V. Melville says: "The veil is rent to show that the Mediator made a passage into heaven, but in nothing does He act for himself alone. We rose with Him; we ascended with Him, and, therefore, is the rending of the veil as much a pledge of our admission as His, who, by the efficiency of His sacrifice, provided for our being not only the sons of God, but joint heirs with Himself. . . . Blessed be God for the rent veil. Like a window opened in the sky, there has come forth through it the shinings of eternity, the rich promises of immortality, rich and lively visions of the saints in light."

These ecstatic visions will only be seen after passing through the veil—that is to say, our flesh.

#### THE HOLY OF HOLIES.

Before passing the sacred veil, let us examine the office, dress and functions of the High Priest.

"A priest is one who mediates between God and man. It is his duty to present the gifts and sacrifices which the worshiper can not and dare not offer in person, and to bring back from God the assurance of acceptance and favor."

The family priest ceased at the ratification of the covenant at Mount Sinai.

It is possible that Moses would have been selected to the office of High Priest if his hands had not been sufficiently occupied. His nearest blood relative qualified for all the conditions of the office was Aaron. As previously in the family, so now we find in the nation the office of the priest hereditary.

"Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts. We shall be satisfied with the goodness of Thy house, even of Thy holy temple."\*

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\* Ps. lxv. 4.

We who are in Christ have become "a holy priesthood to offer up spiritual sacrifices."

The common priest was habited in a plain white garment, tunic-like in shape, reaching from his neck to his ankles, girded about the waist with a beautifully variegated linen sash.

In addition to the white linen tunic, the High Priest wore four distinctive articles of dress which distinguished him from the common priests. Over the tunic he wore the robe of the ephod, a kind of skirt, blue in color, and pendent from it were pomegranates made of linen, and every third one crimson, purple and blue, a golden bell alternating a pomegranate. It was also ornamented around the bottom with blue fringe. The significance of the fringe is sufficiently explained by the following scripture, Num.

xv. 37-41 :

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

All were to wear the blue fringe or tassels.

Nothing is mentioned concerning the significance of the pomegranates, but is thought, owing to the immense number of seeds the fruit contains, that its meaning is the same as that of the blue fringe. This is reasonable.

The bells would be a constant reminder to the High Priest of his office, and the necessity for remembering and obeying the commandments of the Lord.

Ex. xxviii. 34, 35 :

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

Over the robe of the ephod he wore the ephod made something like two aprons of fine linen, with crimson, purple and blue colors, beautifully woven together with fine threads of gold, giving it a rich and costly appearance. One part was worn upon the breast, the other upon the back. These pieces were joined together on the shoulder. The "curious girdle" was made of the same material.

On his shoulders he wore two large onyx stones. On each was engraved six of the tribes of Israel, according to their birth. These were placed in frames of gold, and worn by the priest "as a memorial before the Lord."

The breast-plate was a square of nine inches, made of linen. On it were fastened twelve gold frames or "ouches" to receive twelve costly stones of different colors, in four rows. Each stone had engraved upon it one of the tribes of Israel. This was fastened to the ephod and to the shoulders by golden chains. He wore "the breast-plate of judgment upon his heart when he goeth in unto the Holy Place for a memorial before the Lord continually." He was represented as bearing upon his shoulders (the symbol of strength) the twelve tribes as a burden before God; as well as a people dear to him, by wearing the breast-plate, beautified with costly gems, over his heart "before the Lord continually."

Around his forehead, over the mitre or hood, he wore a band of pure gold, fastened to a blue lace or ribbon, which was tied behind his head.

Ex. xxviii. 36-38 :

36 And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

The breast-plate contained in its pocket-like shape, when worn, the Urim and Thummim. It is useless to describe them or their use beyond what has been written by Moses. The 28th chapter of Exodus describes quite fully the High Priest, his dress and office.

On the day for entering the Holy of Holies these high priestly garments were to be laid aside, and the wearer of them must appear before that which represented the presence of God in the plain white robes of a common priest. The whole nation on this day was to afflict its soul.\* It was the tenth day of the seventh month. Every man knew the importance of the day. If their High Priest perished in appearing before God in the Holy of Holies they knew that every one of them would perish, because of their sins. In deep humiliation they surrounded the court and "afflicted their souls."

The High Priest had carefully prepared for this solemn occasion by living so as not to become unclean. In later times he lived for six days in one of the temple rooms, on a small amount of food, and on the seventh fasted until its arduous labors were ended. No one could assist in the service, and he must be alone in the sacred building. This convocation was the fifth of the year.

"It was the *tenth* day to indicate the completeness of the atonement. It was the *seventh* month because the

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\* Lev. xvi. 29.

month closed the festival half of the Mosaic year, and thus in a sense formed its Sabbath.”\*

First. After offering the regular service of the morning pertaining to the court and Holy Place, he offered a bullock, a ram and seven lambs for a burnt offering, and a goat for a sin offering, with fine flour and salt.†

Second. “He then bathed his entire body (the ordinary washing of hands and feet before sacrificing would not suffice), and then dressed in pure white linen, as prescribed, without his ornaments. How can man appear before God except in simplicity? And how more appropriately dressed than in white, the symbol of holiness?”

Third. He then brings to the north side of the altar a bullock for a sin offering for himself and his associates.‡

Fourth. He takes live coals from the altar in a golden vessel and sets it down inside the beautiful vail, drops the incense upon the coals, and the Holy of Holies is quickly filled with a dark cloud, as an offering of what to us is a type of prayer, hence a protection from the brilliancy of the light, and, on account of sin, an offended God.

Fifth. Leaving the burning incense, he retires to the altar, takes the blood of the bullock into the Holy of Holies, faces the East and sprinkles a few drops of blood upon the “mercy-seat” and seven times upon the ground before it. Between the ark of the covenant and the golden altar there was but little more than space enough to hang the vail. This act atoned, if accepted, the sins of the priests. God accepted, for the time being, the blood of the bullock in the place of their own lives, who had violated his law.

Sixth. Two goats had been brought, as nearly alike as possible, and placed before him. One to be slain as a sin offering for the people, and the other to be sent

\* Schaff H. Ency. p. 166. † Num. xxix. 8, 9. ‡ Lev. xvi. 11.

into the wilderness, to bear away the sins of the people. The High Priest cast lots to determine which should be slain and which should be sent away to the wilderness.

As it required Moses and Aaron to represent Christ in His double office of Mediator and Intercessor; Aaron the altar and the kid, to represent Him as priest, altar and sacrifice for us: so, as the slain goat could not be brought back to life, it required that the one slain should also be represented by a living goat. Jesus said: “I have power to lay down my life, and I have power to take it again.”

After the High Priest had slain the goat he applied the blood in precisely the same manner in behalf of the nation as he had done in his own behalf and that of his associates. He could not officiate for others until he had atoned for his own sins.

This closes the expiatory rites in the Holy of Holies.

Eighth. He is then required to cleanse the Holy Place, which was done by sprinkling the blood of the bullock and goat seven times before the vail and touching each of the horns of the altar of incense with the blood of offerings.\*

Ninth. The atonement was then made, the Rabbis say, by mingling the blood of the sacrifices and performing as at the golden altar.

Tenth. Then the confession of sin by the priest with his hands upon the head of the scape-goat; and, confessing all the sins and iniquities and transgressions of the children of Israel over him, he sends him away into the wilderness by a person previously selected, bearing upon his head all their iniquities into an uninhabited land.†

‡ The blood upon the mercy-seat atoned for the sins of ignorance of which the Hebrews had been guilty for *that*

\* Lev. iv. 17. Num. xvi. 16. † Lev. xvi. 21, 22. ‡ I say nothing about Azazel, for the reason that no one knows any thing about it. All that has been written is conjectural.

*year*, and for them alone. By it the priesthood and people were restored to the favor of Jehovah. That sprinkled upon the ground before the ark doubtless referred to the anticipated removal from this apartment of the uncleanness which otherwise it might contract from their sins, it being situated in their midst. The admission of the blood within the Holy of Holies showed that the penitent sinners, in whose behalf the blood was offered, might not come merely where they could have fellowship with God by faith, but where there should be no vail of separation between them. Its application to the golden mercy-seat, where Jehovah sat enthroned between the faces of the Cherubim, set forth the fulness of fellowship with him, to which they were entitled by virtue of the atoning blood.\*

The blood of the bullock purified the tabernacle from the sins of the priest; that of the goat from those of the people. The High Priest must first atone for his own sins. Our great High Priest made reconciliation for *our sins only*.

The blood of the first goat covered with its life the forfeited life of the nation when accepted on the mercy-seat. Christ, our mercy-seat, also "blood bought," to which we can come, was sprinkled with blood of an infinitely better and holier sacrifice. The second goat represented that their sins were removed forever far out of sight. They were *one sin offering*.†

In the ark was deposited God's *word* or *law*, and had not the golden lid of mercy, or "mercy-seat," *hid that word* or ten commandments from the eye of every one but that of God and the High Priest, no Jew could have *lived a day*, for they were ever violating ignorantly or unpremeditatingly its commandments. Blood upon that lid atoned for their sins of ignorance for that year. That

\* E. E. Atwater. † Lev. xvi. 5.

covenant remained there for 1,500 years, and over that covenant or law, and on the "mercy-seat," between the faces of the Cherubim, God met the *Jewish race* in the person of the High Priest, and He met *them alone*.

He afterward took that law *out* of the ark and placed His word in the body of Christ, and Christ did bequeath that word to God's ambassadors, the *twelve apostles*. At His death He rent the Vail between the Holy and Holy of Holies in the temple—separating and re-arranging them. The Holy of Holies and the ark, Christ, was removed to heaven, where God now, through Christ, the believer's High Priest, meets His people, and *only* His people.

Our High Priest having ordered that the ambassadors of God should carry His word, or "new covenant," or "gospel," to all the world—to every creature—that, the "Lampstand," or "gospel," or "word of God," being in the Holy Place—that is, in the CHURCH—the CHURCH is to let it shine through itself unto all the tribes of men.

How great our responsibility before God! May we discharge it faithfully.

Eleventh. The last act of the High Priest in the Holy of Holies was to remove the golden incense censer.

In the Holy Place, or possibly in the porch of the tabernacle, he bathes his body; re-invests himself with his golden garments, of which in the morning he had been divested, before again making his public appearance.

No one else was allowed in the tabernacle during the day.\*

Every member of the Christian Church now on earth is a student of divinity [of the word of God, or should be.—ED.], a candidate for the ministry, a priest in training for the high office awaiting him in the glory of the heavenly state." †

\*Lev. xvi. 27. †Newton, p. 117.

It is an hour of intense anxiety to the waiting multitude without. Will God spare the nation by sparing the life of their High Priest? Within the inner court were the common priests, with the princes and elders of Israel, while around the cloth wall, or outer court, are the millions composing the Hebrew nationality.

It requires no stretch of the imagination to see the anxiety pictured on every honest countenance with respect to their destiny. How quickly sadness gives place to rejoicing when the music of the golden bells is heard, as the High Priest puts on his robe of the ephod. The shouts of the nation tell of their delight in that, when God gives them hope for another year of service.

Twelfth. Upon returning to the court he offers the fat of the offerings upon the altar of burnt offerings, and sends the bodies entire of the bullock and goat a mile away, to be burnt without the camp in a clean place. The person who burned them and the one who led away the goat were unclean until evening, when, after bathing and washing their clothing, they were permitted to return to camp.

Thirteenth. The usual ceremony of evening sacrifice was then attended to by the High Priest. He could then, wearied and utterly exhausted, return to the bosom of his family, from whom he had been so many days separated.

Surely in this we have a plain and beautiful type of the Saviour of the world.

When Jesus came to the earth he *laid aside* the royalty of heaven and came to "his own" in the poor garb of humanity. After He was "Christed" at His baptism, He commenced that labor, sacrifice and suffering in which none, however willing, could act any part. "He trod the wine-press alone." After His six trials, death and resur-

rection, he ascended to the heavens, while attendant angels cried :

“ Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors ; and the King of Glory shall come in.

“ Who is this King of Glory ? The LORD strong and mighty, the LORD mighty in battle.

“ Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of Glory shall come in.

“ Who is this King of Glory ? The LORD of hosts ; he is the King of Glory.” (Psalms xxiv. 7-10.)

Wide open the gates, and the King in His glory enters the Holy of Holies, not with the life of the bullock or goat, but with His own precious blood, which He offers, not for the Jews only, but in behalf of the world. The Father witnesses the bruised and torn body, accepts the sacrifice offered by Christ himself, and calls upon Him to be seated at His right hand until He shall make His foes His footstool.

The wondering Disciples still linger riveted to the sacred spot until warned away by an angelic messenger. They tarry in Jerusalem for ten days, when a herald—the Holy Spirit—arrives from heaven, informing them that their *High Priest* lives, and that the judgments of earth are reversed in heaven. No more anxiety about the salvation of the world.

The message is proclaimed, the terms are accepted by “ three thousand souls,” and the same terms are extended to “ every creature,” with the same promise given to the Pentecostians, that of “ forgiveness of sins ” and the gift of the Holy Spirit, upon the same conditions as those which the Pentecostians accepted.

Christ is now our “ Mercy-seat,” to whom we can come with the blood of sprinkling better than that of Abel.

Not only is Christ typified by the High Priest in the Aaronic line, but He is a priest *forever* after the order of Melchizedek.\*

“But Christ has KINGLY glory and power. HE IS LORD OF ALL.” As Maker of the heavens and earth, He has the right to rule.

Melchizedek, and not Aaron, is again the type. “King of righteousness!” “King of Glory!” He governs mankind by the “good news” He came to deliver, and will bless all who accept it, and condemn with eternal banishment from His presence all who reject it.

Christ, according to Hebrews, seventh chapter, is both King and Priest, and has a Kingdom and Church. He will rule through age of ages.

As a KING, into whose hands “all things” had been given, He made laws; as our priest forever, He executes them.

The Jews “afflicted their souls” on the atonement day, and eagerly watched for the return of their High Priest as he came out of the tabernacle for the last time, and their rejoicing knew no bounds when the music of the bells announced that he was alive, and that “every eye” would soon see him. It has been announced that our High Priest still lives. Are we waiting in anxious expectation for His coming. He may not come to-night, next week, or next year.

“Let us, therefore, come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb. iv. 16.)

I.

In the Saviour’s precious name  
We approach a throne of grace;  
Boldly, without fear or shame,

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\* Heb. vii. 13.

Entering in the sacred place.

## II.

Here we ask for what we need ;  
 Here our wants are all supplied :  
 All we have to say or plead  
 Is, that Christ, the Saviour, died.

## III.

Grace and mercy here we find ;  
 Comfort for each sore distress ;—  
 If of contrite heart and mind,  
 Christ, the Lord, will richly bless.

## IV.

None are ever sent away  
 Empty from this gracious throne ;—  
 Help us ever, Lord, to pray :  
 “Not my will, but Thine be done.”

September 19, 1883.

—L. H. JAMESON.

“I am the way, the truth, and the life. No man comes to the Father but by me.” (John xiv. 6.)

## I.

Christ is the only way  
 That leads the soul to God,  
 The way to everlasting day  
 In the Divine abode.

## II.

He is the truth of God,  
 That makes the sinner free ;  
 And freedom by His precious blood  
 Is perfect liberty.

## III.

He is the life divine,  
 That helps us conquer death—  
 The life where all the virtues shine  
 To vitalize our faith ;

## IV.

The way of holiness—

The truth that makes us free—  
The life of peace and happiness,  
O Lord, we find in Thee.

September 16, 1883.

—L. H. JAMESON.

But He is coming in the clouds of heaven with an angel's trumpet, and with the voice of God, to claim His ransomed and bear them home to heaven, and to take vengeance on those who defied His power and rejected His mercy. Remember and look for Him, and WATCH for His coming, for in such a day as you think not He will call for you.

The only way into the Holy of Holies was through the Holy Place by way of the Gateway, Altar of Sacrifice and Laver. The only way into Heaven is through the CHURCH OF JESUS CHRIST. Not through Masonry, Odd Fellowship or Temperance orders; but through the blood of the Son of God, applied to the heart through faith in His word, repentance (or a change of the whole life by confessing Jesus as the Son of God, and your only hope and Saviour) by a baptism into His death and a resurrection to a new and better life, and then as a pupil or learner of His, seek daily, through the study of the WORD, and offering the sweet incense of prayer, glory, honor and incorruptibility.

I wage no war on secret organizations. I know the workings of several of them, but they must never be in the place of the Church, in the remotest sense.

Every article that was made was carefully inspected by Moses, to see if it was according to the *pattern*. It was on the peril of his soul that he pronounced upon them.

Again and again in Exodus, 29th and 30th chapters, it is written after each examination: "As the Lord commanded Moses."

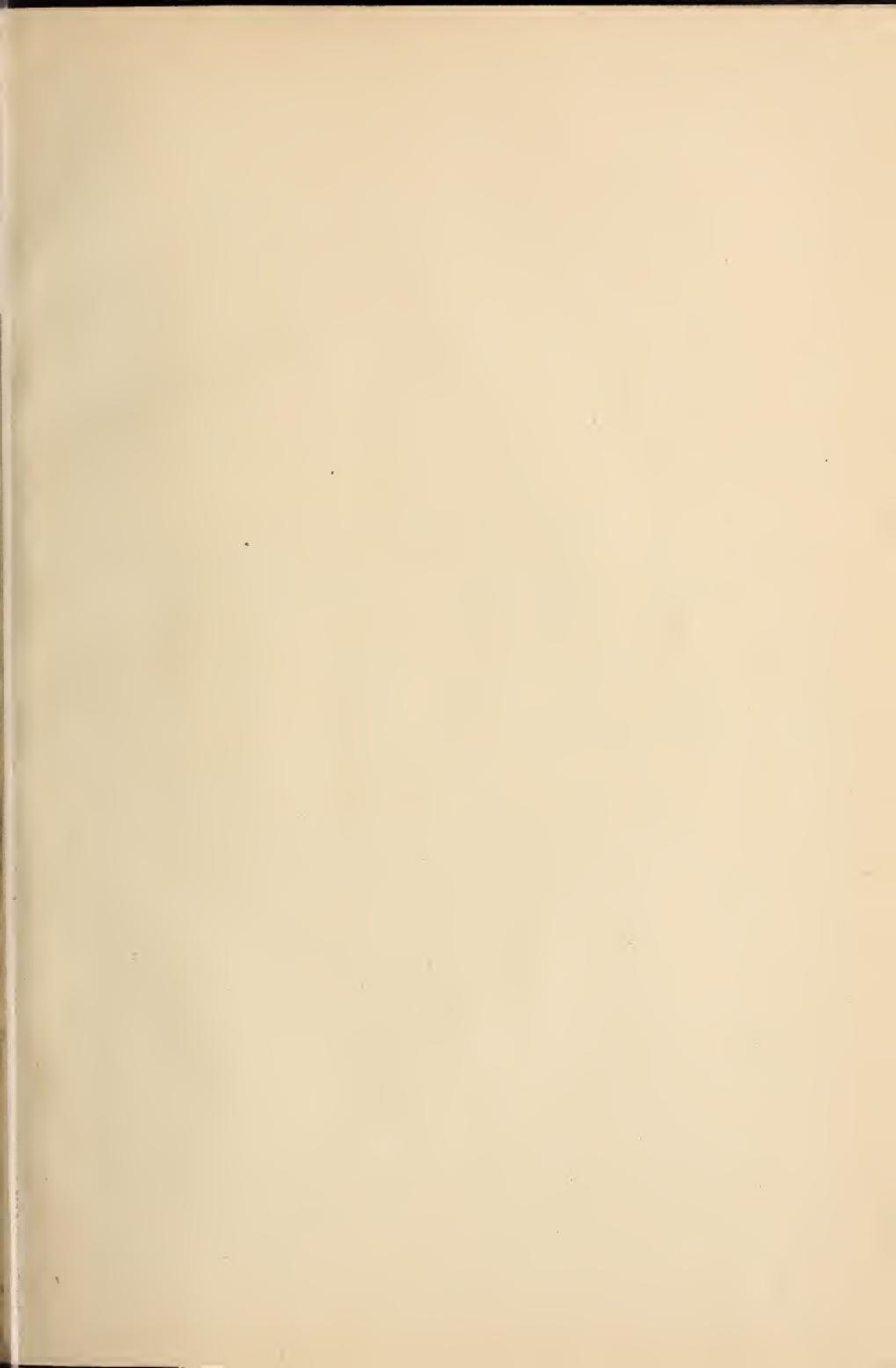
Shall we carefully examine the antitype, and realize that it is on the peril of our souls?

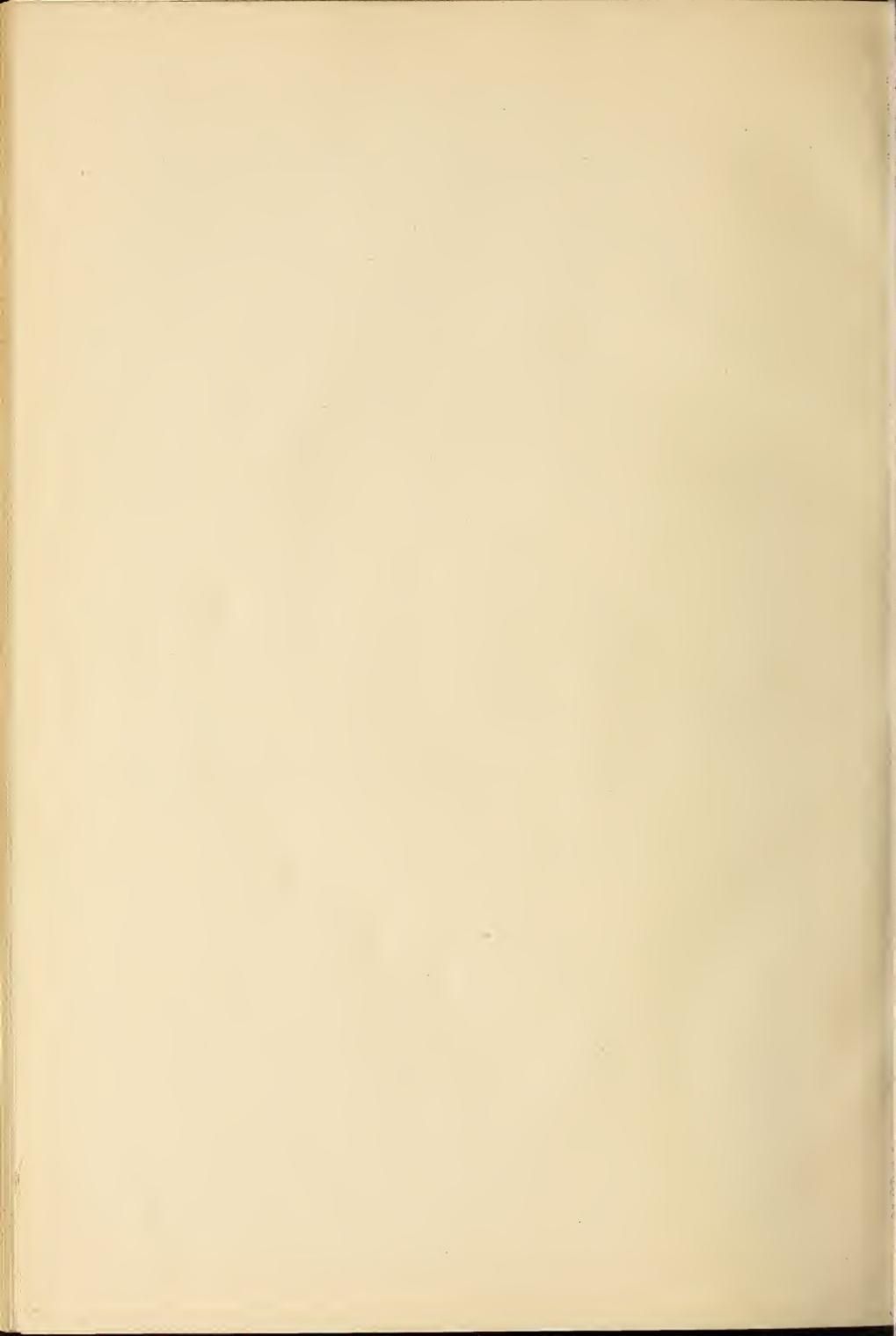
In early Jewish times the land of Palestine had a rest every seven years. Enough grew in the sixth year to last until the crop of the eighth was harvested. When seven of these cycles had passed, the Israelites enjoyed what is called the jubilee year.\* Enough grew of grain and fruits in the forty-eighth year to last until the crop of the fifty-first year was harvested. In this year every mortgage was cleared and every bondsman freed. From Dan, on the North, to Beersheba, on the South, from the mountains on the East, to the Great Sea, on the West, the people could sing, "The year of jubilee has come," and every family be reunited.

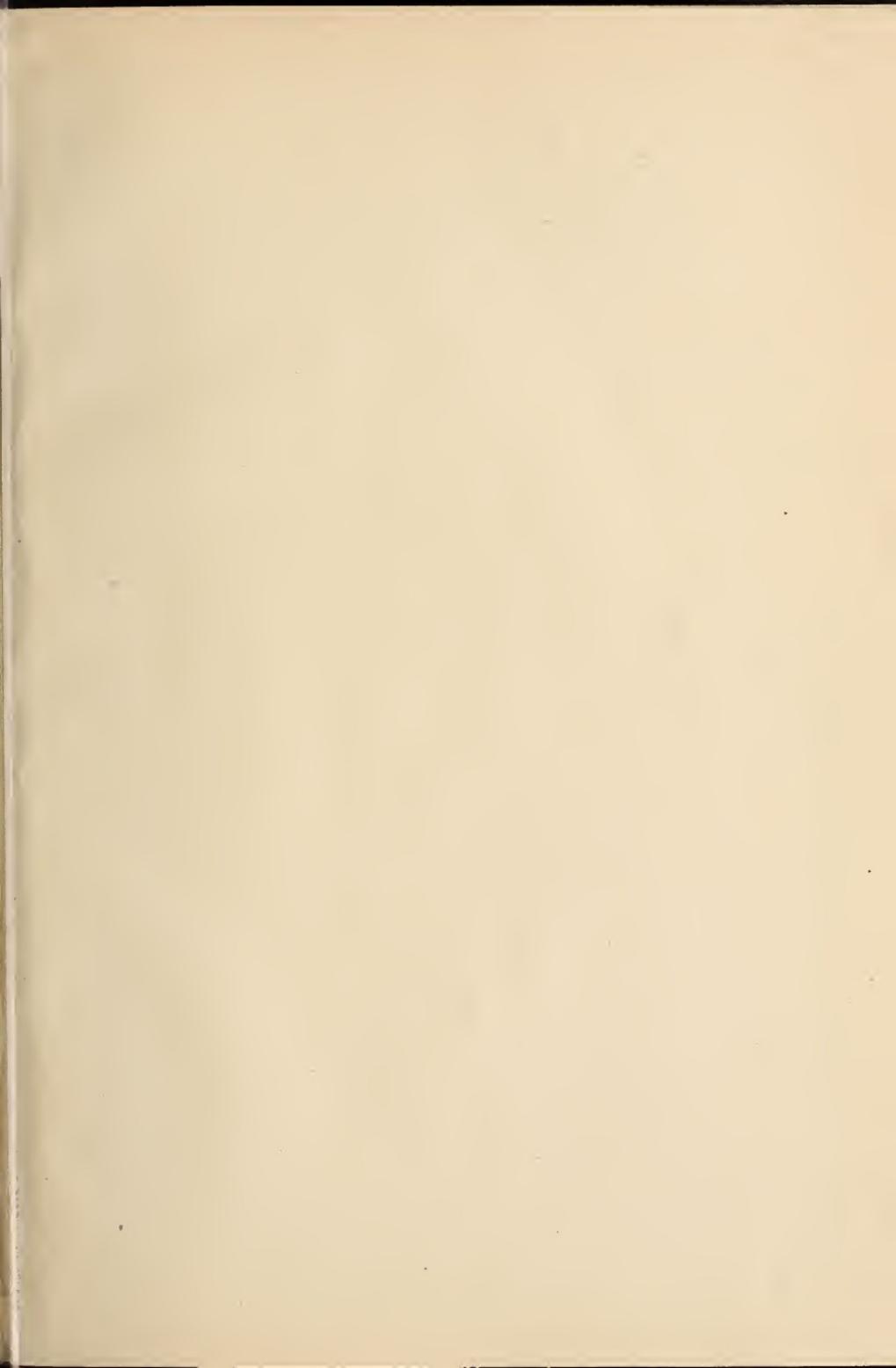
May the children of God in Christ Jesus so live that when life and its toils and sufferings are all over, the trumpet may sound in their ears, and they be gathered home with all the ancient worthies, with the "blood-washed" of every age, to sit down on the ever green "mountains of life" and sing forever and ever and forever, "The year of jubilee has come; the year of jubilee has come."

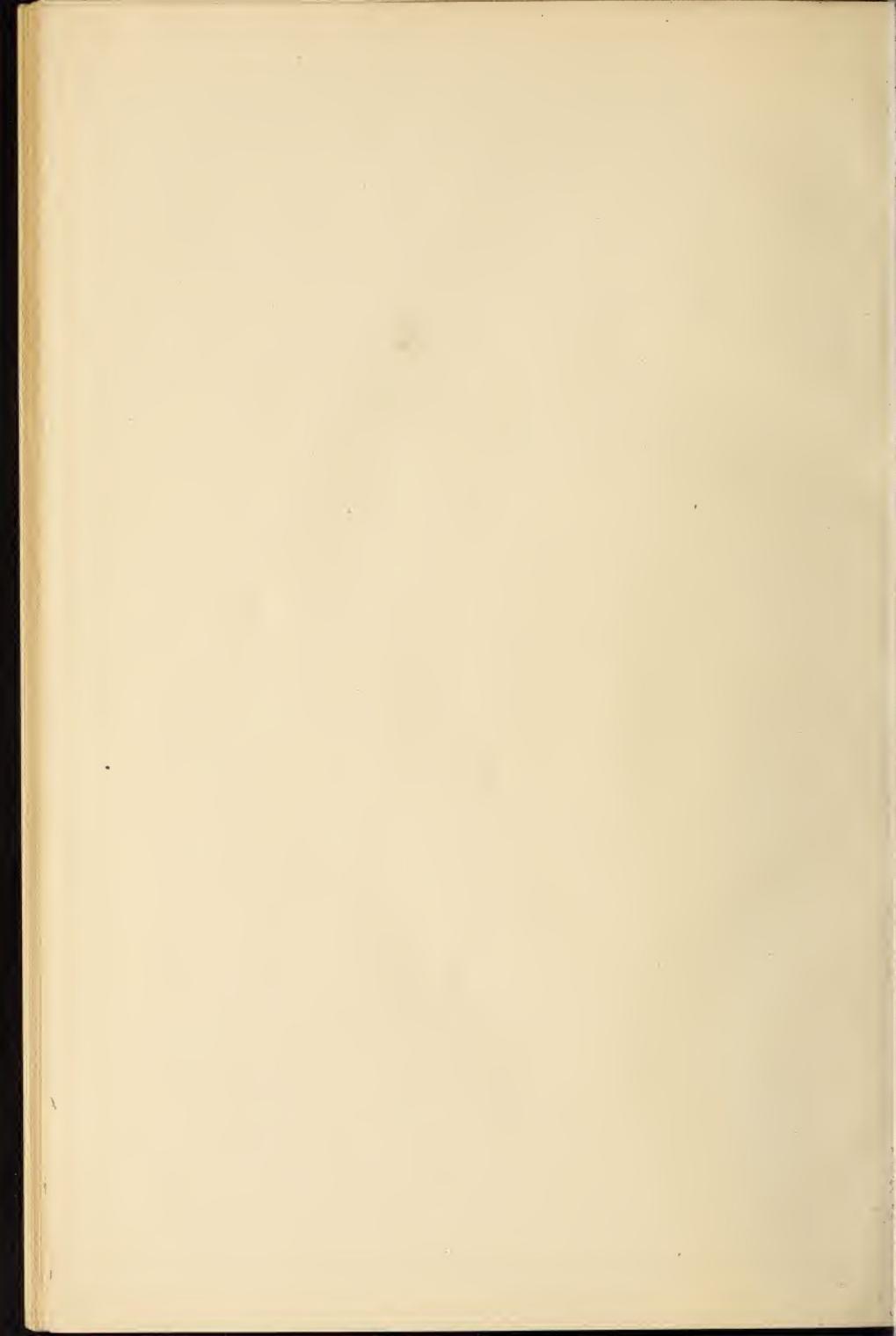
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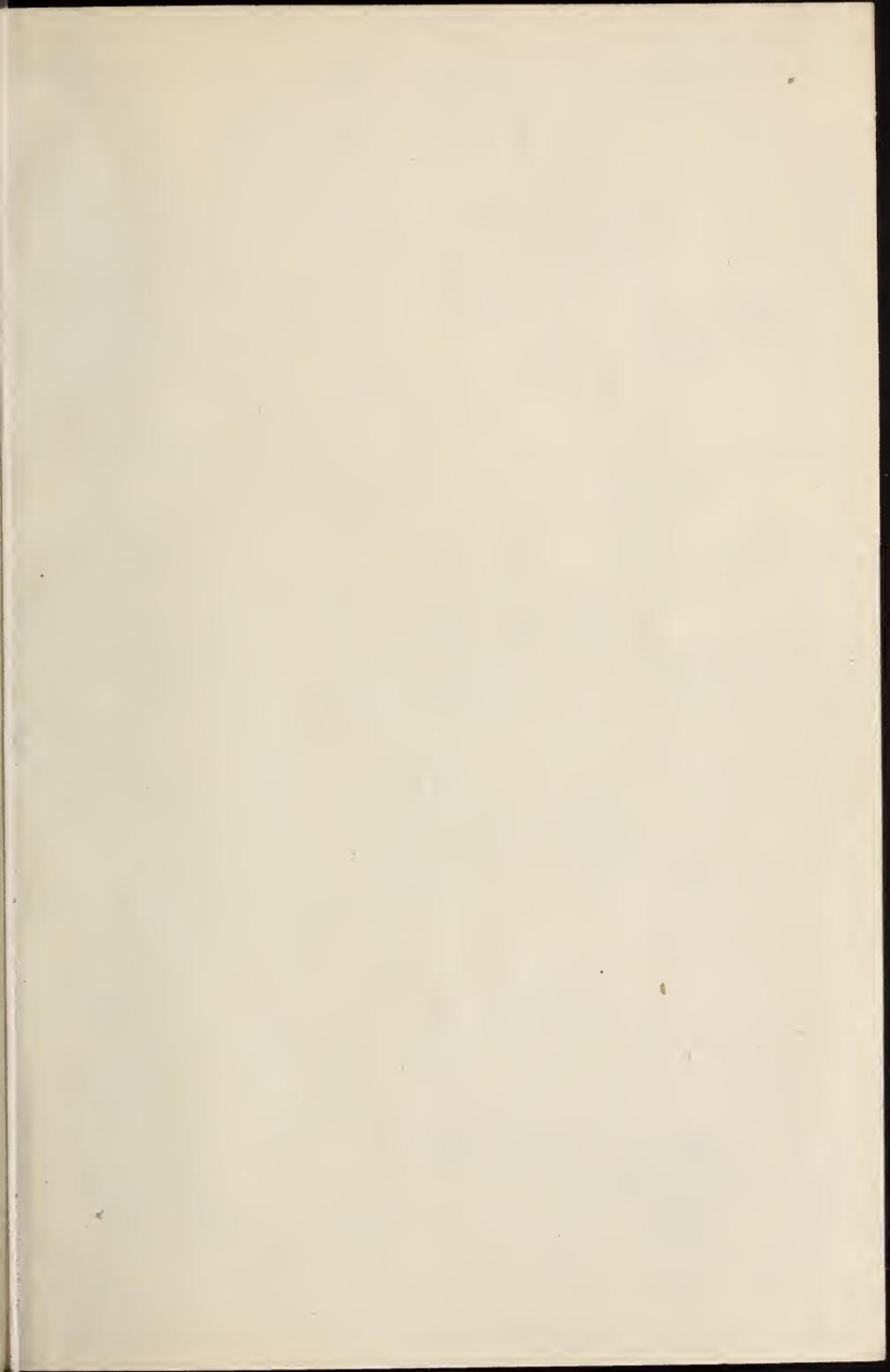
\* Lev. xxv.

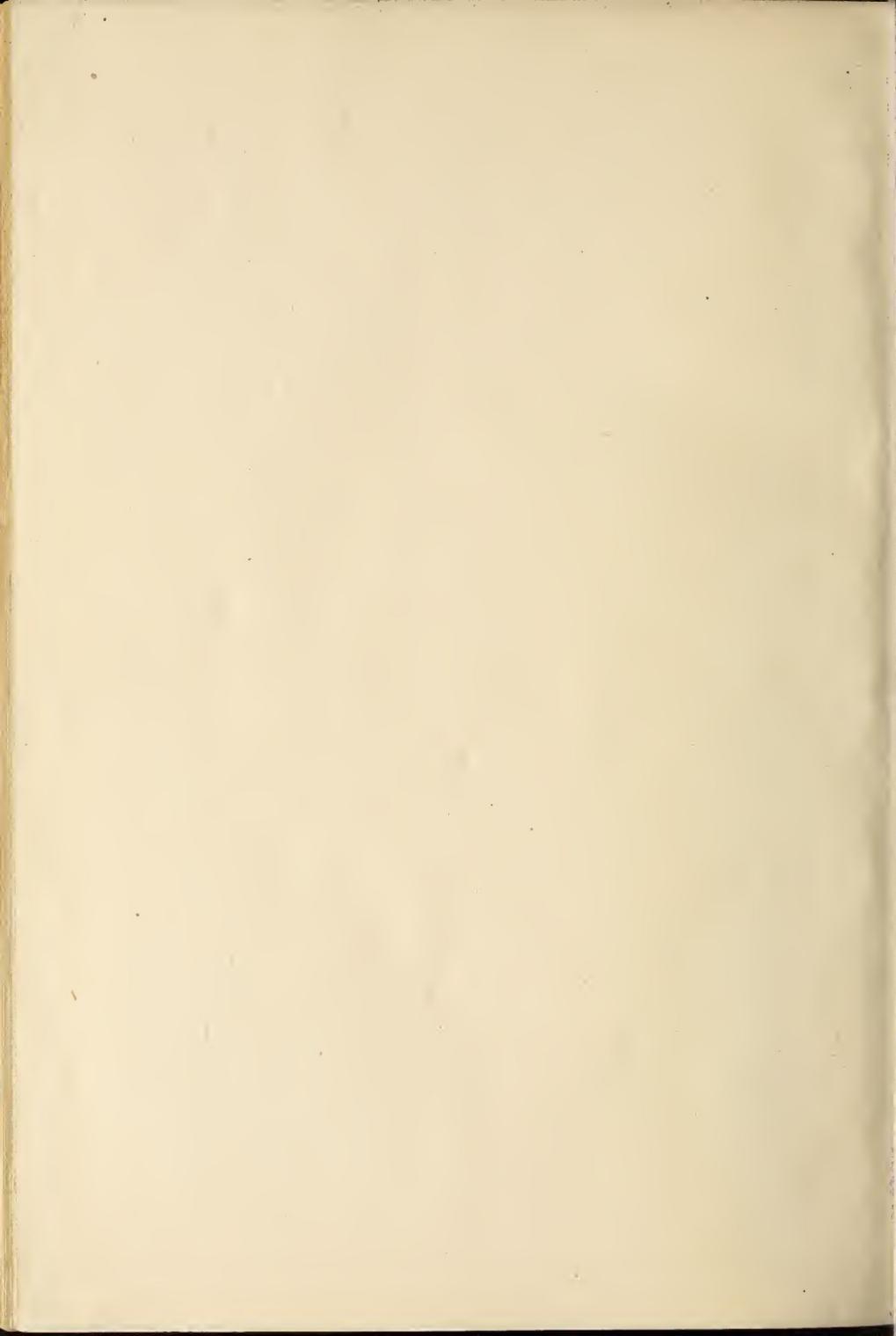


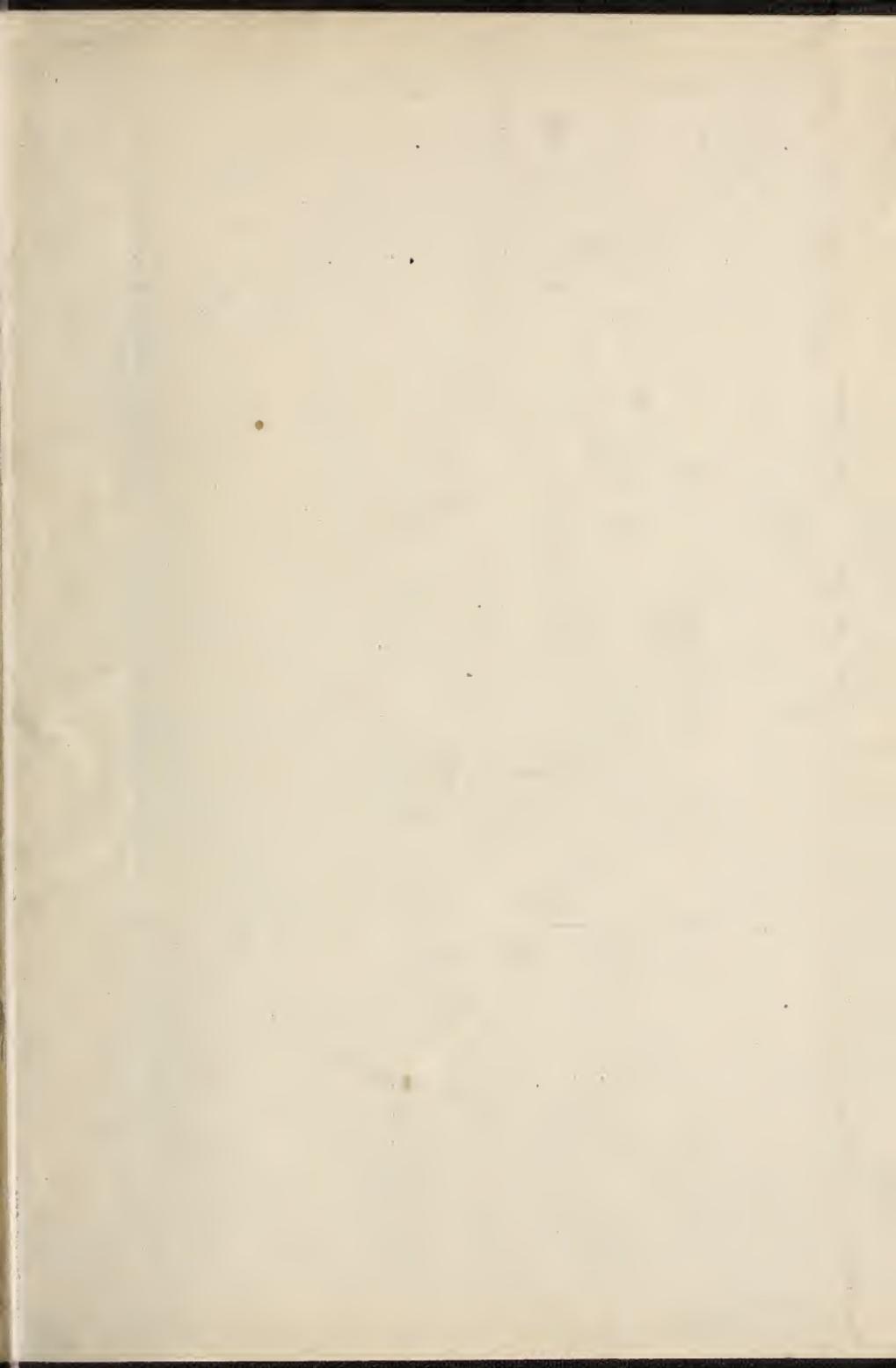












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